

# The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

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## Selections.

From the N. Y. Tribune.

Professor Stuart and Daniel Webster.

CONSCIENCE AND THE CONSTITUTION: with remarks on the recent speech of Hon. Daniel Webster on the subject of Slavery. By M. STUART, lately Professor in the Theological Seminary at Andover. 8vo, pp. 119. Boston: Crocker & Brewster. New York: Mark Newman & Co.

Professor STUART has been subject to great personal annoyance on account of his signature to the paper presented to Mr. Webster by several of his constituents in Boston and its vicinity, in approval of his recent course in Congress on the Slavery question. Within a week after he put his name to that paper, the learned Professor found that he had aroused a tempest about his ears. Anonymous letters were poured in upon him without intermission; newspapers far and near made him the subject of unpleasant comment; and a troop of good-natured friends were kind enough to furnish him with expressions of public opinion that were anything but complimentary. One person tells him that he was mistaken in once supposing his views entitled to respect; another, that his mind must be impaired by two years' illness; another, that he has come to his second childhood; while others tell him plainly that he is no more now than a downright wolf in sheep's clothing.

In this uncomfortable position, Professor Stuart has felt himself bound to take the field in the present pamphlet, which is less a defence of Mr. Webster's course than his own. No one conversant with the productions of the author will be surprised to find in it a singular medley of egotism, pedantry, garrulity, exegesis, Greek philology, argumentum ad nauseam, and the whole, with the exception of any sense of congruity, coherence or good taste.

The introduction contains a long apology for taking a motto from the Apostle Paul. The same idea had been expressed in his own language, the Professor thinks he should "unquestionably" find a catarrh of obliquity and indignation on his devoted head. He would rather expose himself to contumely than occasion its coming upon the Apostle, though the latter has a better shield to protect himself. Having thus given his patronage to St. Paul, Mr. Stuart unfolds his own political experiences with inimitable naïveté, winding up, according to his custom, with a Latin quotation, rather the worse for wear.

After devoting about a fifth part of his book to preliminary skirmishing, the Professor opens the main subject with a view of the attitude of Slavery as presented by the Old Testament. This, he maintains, is directly at war with that set forth by modern Abolitionists.

"In the name of all that is called reasoning now, in morals or religion, how is the ownership of slaves, which heaven has given express leave to purchase, to be deemed a crime of the deepest dye—a *malum in se*—an offence to be classed with murder and treason? Let those answer this question, who decide *a priori* that the Bible ought to speak, and then turn it over in order to see how they can make it speak what they wish. But there is no bending or twisting of Moses's words. There they are, so plain that 'he who runneth may read.' If Abolitionists are right in their position, then Moses is greatly in the wrong. More than this; then has the God of the Hebrews sanctioned, with his express leave, the commission of a crime as great as that which he has forbidden in the sixth or seventh commandment. There is no retreat from this. The position of the Abolitionists plainly taxes high Heaven with misdeemeanor,—with encouragement to commit one among the foulest of crimes."

He then proceeds to consider the question as decided by the teachings and example of the New Testament. These are summed up as follows:

"What have we, then, on the whole?—Plainly this, viz., that servants are not to be anxious and uneasy and discontented, because they are servants. If they can easily and peaceably obtain their liberty, then they should accept the boon. But they are forbidden to be fractious, and querulous, and uneasy merely because they are in bondage. It should suffice that they are the Lord's freemen."

"Certainly this is not much like the advice or the conduct of most of the Abolitionists among us. They excite slaves in every possible way to change their condition, at all hazards and in all relations. They set the whole country in commotion to accomplish this. *Omnia celum, terra, mare, curant*. They pour forth vituperation and contumacious exegesis every man who ventures to admonish them of the sentiments of Paul. And if the great apostle himself were to reappear on earth, and come now into the midst of us, and preach the doctrine contained in his Epistles, he would unquestionably incur the danger of being mobbed; at all events, we should have a multitude of indignation meetings got up against him, like those which have recently appeared in the great metropolis of our

country. Alas! holy and blessed apostle, how little do such men know or partake of thy peaceful spirit!"

The Professor does not treat the theory that there is a power above the Constitution with any marked respect.

"When judgment is kept down, and passion set up, and men become in their own conceit wiser than all others, they can manufacture a conscience into any possible convenient shape."

"Such would seem to be the fashion of many consciences at present. Conscience bids them violate the Constitution of our country. There is a higher law than this, say they. But I ask: Who has discovered and determined such a law? The honest answer would be, their own passions and prejudices. It is a conscience which, *sub-jectively*, talks of conscience in violating a solemn compact? Of a conscience which condemns the conduct of Paul, when acting under divine guidance? Must we trust in a conscience which plainly accuses him of either having no conscience, or else a very bad one? Can we respect a conscience which puts the broad seal of disgrace and infamy on those immortal men and patriots who formed our Constitution, and who in all our States accepted and approved of it? And where now has conscience been these 70 years past? What sort of men have adorned our legislative halls, our pulpits, our churches? Men, it would seem, who did not understand even the first rudiments of religion, or of civil freedom and the rights of man. Has conscience slept profoundly so long in the fathers, and now have the children become all at once 'wiser than Daniel,' and discovered what poor, grovelling, half-witted men their fathers were? All this is wonderful to me, I must confess. I am astounded at the rapid railroad progress of new discovery. If there was not a syllable in all the Bible respecting slavery and the manner of treating it, it could not be treated with more neglect than it now is, in regard to this subject."

On the other hand, he finds some stringent objections to Mr. Mason's bill.

"What now shall we say to this? Is the great question of man's natural right—that *indivisible right*, as our Declaration of Independence calls it—is such a question as that to be put in the power of every and any postmaster? God forbid that such trifling as this with a question of such moment to a fellow being should ever be allowed or thought of! No! NEVER, NEVER! No, Mr. Mason. We of the New England States believe that negroes are men; we believe that 'God has made of one blood all the nations that dwell upon the earth.' And if they are men, then a question of freedom cannot be so lightly dealt with as your bill proposes. The next that we should hear of would be, that some *Brutus* is on our soil, with a postmaster's commission, and hurrying off our freemen to the land of slavery. This will not do. We cannot incur the danger of such a thing."

"And then the penalty for interposing in the execution of such a summary process—it looks very much like the expression of passionate severity. It is immensurable beyond the demerit of the alleged crime; although I must confess that the law of Massachusetts of 1833 stands pretty well by the side of it in this respect, and has even less ground of excuse; for the United States Court have decided that State officers may *adjudge* such cases of fugitives, and Massachusetts has said they shall not. At all events, however, any such law as Mr. Mason's is a perfect *felix de se*. It would operate just as the bloody code did in England, when there were some 220 or 230 crimes punishable with death. No jury could at last be found to convict. Even murderers escaped, through the horror which the juries had of legal cruelty. So would it be here. Could I see Mr. Mason, I should feel disposed to say to him: 'Sir, I regard you as an honorable and talented man; but you must pardon me for saying, that you do not know the North as well as you do not know New England. Why, Sir, it would be as perfect a piece of Quixotism as was ever exhibited, to bring the offenders which you describe before (for example) a Massachusetts jury. A jurymen who, for such an alleged crime as you describe, should vote to inflict the penalty you propose, would lose caste as a New Englander forever. Your bill is, therefore, a bill of impossibilities,' &c."

The Professor, however, is not to be regarded as the friend of Slavery. Not he.—He brings up ten good reasons why it should be deemed an evil, the first of which is, (tell it not in Gath, after all the "exegesis" on the other side,) that it is contrary to the "first and fundamental principle of the Bible, which declares that all are of one blood."

The few pages which Professor Stuart devotes to this subject, toward the close of this pamphlet, after such an elaborate apology for Slavery as composes the body of the work, reminds us of the description given of a certain time-server in another age, that he built a church to the Almighty on one side of the road, and a chapel to the devil on the other.

SENATOR HALE.—Mr. Hale is a large, fine looking man, and bears the mark of great good nature. Though his views are greatly abhorred, yet he never speaks without commanding the attention of Senators. In a skirmishing debate he is equal to any man in the Senate. He speaks with ease, and abounds in witticisms. At one moment he will lash Senators into a storm of passion, and the next convulse them with laughter. I was amused the other day while listening to him, to see the excitement which was produced. Some Senators left their seats, and paced the chamber. Judge Butler sat in his seat but trembled like a leaf from head to foot. It was really painful to look at him; but when he seemed ready to burst with rage, and expressions of anger were heard all over the Senate, Mr. Hale gave a playful and witty turn to his remarks and set the House in a roar of laughter. This power, which he possesses in an eminent degree, enables him to keep on the best possible terms with the Senators.—*Cor. Pitts. Gaz.*

Daniel Webster and the Society of Friends.

John G. Whittier, in the National Era, denies with an emphasis and indignation worthy of the occasion, Daniel Webster's assertion that "the Society of Friends approves the sentiments" of his late speech in the Senate. He says of Webster's letter:

"It is a literary monstrosity which will make the fortune of the antiquarian who shall hereafter bring it to light, when Christian slaveholding shall have become as difficult of comprehension as Christian cannibalism."

Of his claim to Quaker support, Whittier says:

"Now, we undertake to say, that there is not a member of the Society of Friends, in free or slave States, who, whether acting as a magistrate or a citizen, could carry out the provisions of this most atrocious bill, without rendering himself liable to immediate expulsion from a Society whose character would be disgraced, and whose discipline would be violated, by such action. It has been, in times past, the misfortune of the Society of Friends to be vilified, caricatured, and misrepresented, but we remember nothing, even in the old days of persecution, so hard to bear as the compliments of the Massachusetts Senator. Whatever his authority may have been, we do not hesitate to pronounce it unqualifiedly false to the last degree."

The Friends Weekly Intelligencer, of this city, also replies at length to Mr. Webster's assertion, disavowing his claim to the support of the Society of Friends in Pennsylvania, in his recent course upon Slavery. It says:

"There is perhaps no body of people more uniformly opposed to this course, than the Society of Friends, and none who more sincerely regret the apostasy of this eminent statesman, at a time when his talents and influence might have been so favorably exerted in favor of the cause of liberty and humanity."

The editor then notices the leading sentiments of Mr. W.'s Senate speech, separately,—"the pledge to vote for Mason's Slave-catching bill, and to form for new Slave States out of Texas, the renunciation of the Wilmot Proviso, and the assertion that a 'law of Nature' excludes Slavery from New Mexico and California, and asserts that the Society dissents from him on every point."

But as Mr. Webster may prefer his "authority" to the Intelligencer's opinion, the editor very properly feels the necessity of adducing facts in proof of his denial.

We sincerely wish the proof had been less meagre, as it might have been, had the Society heretofore shown that active interest in the anti-slavery cause which its principles require. Then every page of its history would have furnished proof against Mr. Webster. Now, the only official acts of the Society which the Intelligencer finds to disprove Mr. W.'s claim, are the sending of a memorial and a committee to the Legislature by the "Orthodox" Meeting for Sufferings, to remonstrate against the repeal of the law of 1847; an excellent and timely movement, highly creditable to the body which made it. But what credit the Society which the Intelligencer represents, (the "Hicksite") can derive from it, especially as it is directly refused to take similar action, if we are correctly informed, is beyond our perception. One might almost suspect that the editor, under the garb of a defence, was mischievously giving his own Society a slap for its censurable inactivity.

It is true, as the Intelligencer asserts, that many individual Friends were active to procure and have been firm in sustaining the law of 1847, and ever prompt to protect the rights of the colored people, and that the rights of the colored people are largely of Friends; it is also true, as the Intelligencer forgets to state, that the Pennsylvania Anti-Slavery Society is composed still more largely of Friends, and that an Anti-Slavery Association of Friends exists in this city. But whether the Society is to receive credit for the action of its members in these bodies or efforts, depends upon the question whether it encourages or discourages such action.—Let those who know decide.

We have no wish to commit the Society unjustly. Most earnestly do we wish it was distinctly and actively committed on the side of Liberty in the great contest now waging between Slavery and Freedom. We grieve at its apathy, and at that political and commercial alliance of its members with slavery, which permits Daniel Webster to claim its support to his moral treason to humanity.—We are glad that the Intelligencer has openly repudiated Webster's course, feeble and tame as are its terms compared with the just and burning indignation of Whittier. Still more would it rejoice us if that great and influential Society would awake to an action worthy of the present crisis.—*Pa. Freeman.*

## A Bill of Sale from the Almighty.

Although many of our readers may have heard of the case indicated by the above caption, yet as it is the only one, to our knowledge, in which a final decision was ever made on the subject by the Supreme Court of Vermont, it may not be amiss at this crisis to repeat it.

During the continuance of the old Tyler Court, so called, in this State, consisting of Judges Tyler, Fay and Harrington, a runaway slave was brought before them at Middlebury, when, after a hearing and brief consultation, Tyler and Fay put it on their associate, the blunt and fearless Harrington, to give off the decision in his own way.

"What do you say you manly ground?" asked Harrington, turning abruptly to the claimant standing before the bar.

"Upon this Bill of Sale, your Honor, legally executed from the former to the present owner," replied the claimant.

"We know nothing about that," said Harrington, promptly, "we know nothing about that here in Vermont. Bring a Bill of Sale from the Almighty, and you shall have the Negro; else he is as free as the rest of us."—*Green Mountain Freeman.*

From the N. Y. Tribune.  
The House of Friends.

"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends."—*Zechariah, xiii. 6.*

Thou art barked, O Freedom,  
The victory is not to thy manlier foes;  
From the house of thy friends comes the death stab.

Vaunters of the Free,  
Why do you strain your lungs off southward?  
Why be going to Alabama?  
Sweep first before your own door;  
Stop this squalling and this scorn  
Over the mote there in the distance;  
Look well to your own eye, Massachusetts—  
Yours, New-York and Pennsylvania;  
—I would say yours too, Michigan,  
But all the salvo, all the surgery  
Of the great wide world were powerless there.

Virginia, mother of greatness,  
Blush not for being also mother of slaves.  
You might have born deeper slaves—  
Douglasses, Crawfords, Lice of Humanity—  
Terrific screamers of Freedom,  
Who roar and bawl, and get hot if the face,  
But, were they not incapable of august crime,  
Would quench the hopes of ages for a drink—  
Muck-worms, creeping flat to the ground,  
A dollar dearer to them than Christ's blessing;  
All loves, all hopes, less than the thought of gain;

In life walking in that as in a shroud:  
Men whom the throes of heroes,  
Great deeds at which the gods might stand appalled,  
The shriek of a drowned world, the appeal of women,

The exulting laugh of united empires,  
Would touch them never in the heart,  
But only in the pocket.

Hot-headed Carolina,  
Well may you curl your lip;  
With all your bondsmen, bless the destiny  
Which brings you no such breed as this.

Arise, young North!

Our older blood flows in the veins of cowards—  
The gray-haired sneak, the blanched platoon,  
The feigned or real shiverer at tongues  
That nursing babes need hardly cry the less for—  
That they be not tokens always?

Fight on, hand braver than warriors,  
Faithful and few as Spartans;  
But fear not the angriest, loudest malice—  
Fear most the still and forked flag  
That starts from the grass at your feet.

WALTER WHITMAN.

## Letter of Sympathy.

PETERBORO, JUNE 1, 1850.

FREDERICK DOUGLASS—My outraged and afflicted Brother—I have just read in the last North Star, the article in which you inform your readers of the insults, and violence, and threats of assassination, which you encountered in your recent visit to New York. This article stirs the lowest depths of my sympathy and love. I sympathized with you and loved you before, but much more now.

All this cruel and outrageous treatment you suffer, because you are a colored man; or, rather because, notwithstanding you are a colored man, you presume to demean yourself as a man, and to let your lips and pen give expression to those rare powers with which you are endowed. Were you ignorant and vile, you might go to New York or elsewhere every month, without being molested; but, being intelligent, and eloquent, and refined, and high-souled, you are a shining mark that cannot escape the notice and cannot fail to provoke the jealousy and wrath of a people educated to despise and hate the colored race.

It will be long, my dear Brother, before you will be able to travel in America unscathed and unharmed. So long as the conventional and sham Christianity, which builds negro-pews, and which qualifies and limits social rights by complexion, shall bear sway in this land, so long you will be exposed to insults and injuries. It is this spurious Christianity which subjects you to discomforts and insults, and exposes you to violence and murder. It is this which would let loose the mob upon you. It is this which moulds the Websters and Dickinsons of the Senate, and the Moores of the New York Herald, and which makes expediency, instead of principle, the governing motive of them all. This spurious Christianity is indeed a murderous and a devilish thing.—

Would that all its churches—but that they would be rebuilt—might be burnt up, and that all its ministers might be huddled together where they could repent and do no harm.

A negro-pew church, a church of Christ! What a misnomer! I would not honor it so far as to call it the church of the Devil.—The Devil is not so unreasonable—I was about to say, not so unjust—as to classify persons by the color of their skin. Even the Devil is willing to leave to its operation the great law, that character assigns to every man his place.

But think not, my dear Douglass, that it is you colored men alone who suffer from this insane and rampant prejudice. The wound it inflicts on you, it inflicts on us who sympathize with you, and who have identified ourselves and made ourselves colored men with you. In your sufferings, we suffer.—In your afflictions, we are afflicted. Did I never tell you, that one reason I so seldom leave my house is that, because of my sympathy with my colored brethren, I am made so unhappy abroad? I look around for

them in vain. They are not there to share with me in my comforts and privileges. It is true that I am not thus tried in the churches I attend when from home, since I attend no negro-hating churches. For some fifteen years, I have shunned such churches, as I would a pesthouse. But when traveling and visiting, I cannot always steer clear of the places and occasions where my colored brother is despised, and hated, and crucified. I often find myself in public houses and private houses, in steamboats, and cars, and omnibuses; in gatherings and circles, where I know my poor colored brother (if allowed at all) is not allowed to be as the equal of the white man. And how can I be happy in such circumstances! How can I enjoy that in which my equal brother is permitted no participation? Even the attempt to enjoy it, I feel to be traitorous to him; and if enjoyment begin, the rising of such a feeling arrests and withers it. In such circumstances, I am wont to remember that, by reason of the interference and remonstrance of his sympathy with others, David had not the heart to slake his raging thirst with the water offered him.

Despair not, however, my dear Brother. All will be made right, and in due time.—The religion of Jesus—the religion of the Bible—that will prevail; and when it does prevail, it will make all right. For it is not a slavery or caste religion; but a religion of love, and freedom, and equality. You and I shall not live to see its prevalence. But it is our privilege to labor for it, and to live and die in the assurance that Jesus shall yet reign in this sin-crazed and sin-ridden world; and that He shall yet show who is the blessed and only potentate, the King of Kings, and Lord of Lords.

With great regard,  
Your friend and brother,  
GERRIT SMITH.

## The Waste Places of Virginia.

The Editor of The Tribune concludes an account of a recent visit to the Gold Mines of Virginia with the following remarks:

A few words now of the natural aspects of the Gold Region. Mines are usually found in districts otherwise sterile and forbidding; but this is quite different. The soil has been long subjected to the wretched cultivation to which Virginia is pre-eminently—exhausted by crop after crop of Corn or Wheat without fertilizing—niggered out—and then thrown up and allowed to return lazily into forest.—At this moment, not one-fourth of the soil of the counties I have named is under any sort of cultivation, while the portion cultivated is but wretchedly skimmed over. Not one eighth of what the country ought to produce is produced, although (part from a few gold mines) Agriculture is the sole business carried on. Such an entire dearth of manufactures and mechanic arts a Yankee can hardly realize; and the churches and school-houses, scarce at best, are not equal to Dutch barns. The schools are all private, and I wish the admirers of the Voluntary System of Education would come here and see it in operation. I think not half the children (out of the few and straggling villages) attend school as much as three months per annum, and many of those who do have to travel from two to three miles, often overtaken in the long stretches of woods by violent thunder storms, and compelled to ford suddenly swollen torrents at the imminent peril of drowning. Of twenty streams that you will cross in the course of a day's ride not two will have any sort of bridges, and this is a country which has been well settled for more than a century, and was probably almost as populous in Washington's prime as it now is! No work, or next to none, is done on the roads, which are consequently all but impassable except after days of bright, dry weather. Indolence, improvidence, and ignorance of the main comforts of civilized life are displayed in the squalid, narrow, wretched log tenements which mainly serve for habitations—and on nearly everything else. Yet what a Virginian will hear to be told of the peculiar cause of all these evils and miseries? He knows it if he will but open his eyes; but he loves the old ways of idleness and unthrift, and while he perceives their miseries, refuses to acknowledge them, even to himself.

This should be a joyous, populous, thrifty, wealthy region. It has the sun of Greece, the sky of Italy. Man has known no healthier climate, no purer atmosphere. The soil is naturally fertile, and easily cultivated; there are water-power and timber in abundance, and the Gold Mines must soon create extensive and steady Home Markets. A lovelier land lies not beneath the summer noon; nor one more inviting to effort; yet you ride for miles and miles through forests of oak and pine which serve but as covers for game, tho' equal in beauty and fertility to the Ducal parks of England. And in the midst of these interminable forests you will frequently pass the falling chimney, the scraggy apple tree, the weedy patch of grass and briars, which tell where the home of a family once nestled. The grave has claimed a part of them; the survivors are in Alabama, Texas, Illinois and California—anywhere, so that they may earn a livelihood without humiliation in the eyes of the companions of their childhood and the sharers of the follies which account downright labor of the hands the proper vocation of Slaves and therefore dishonoring to Freemen.

Adieu, land of buried Greatness! I could not think otherwise than regrettably of the soil that embosoms the ashes of Washington and PATRICK HENRY. Nay, I will think and hope, trustfully also. It must be that Virginia is even now in silence preparing to shake off the incubus that stifles her energies. O that her Statesmen about to assemble in Convention to revise her Constitution could rise above the blighting prejudices of the law, and decree that, "FROM AND AFTER THE FOURTH OF JULY, EIGHTEEN HUNDRED AND SEVENTY-SIX, THERE SHALL BE NO SLAVERY IN VIRGINIA."

The Condition and Prospects of Jamaica.

The Tribune has been furnished with the following interesting letter from Jamaica, from the pen of G. W. ALEXANDER, a noted member of the Society of Friends, who has lately been making a tour of the Island, as a Missionary of the British Anti-Slavery Society:

KINGSTON, Jamaica, Thursday, 5 mo. 23.

MY DEAR FRIEND: I write very hastily, to inform you that my wife and self, with our companions, J. and M. Candler, intend to leave this place for New York by the steamer, on the 15th of next month, or thereabout. We have now been five weeks in Jamaica, during which we have traveled over a large part of the Island, and are truly glad to find the condition of planters, merchants and laborers better than we expected. That of the latter, especially, is in general one of much comfort. This fine Island is not at present hastening to ruin, notwithstanding the severe trial to which it has been exposed by the cruel, injurious, and inconsistent Sugar Act of 1846. It has been delightful to us to see the large number of the emancipated peasantry and their children who are brought under a moral and religious influence, by the good men who are scattered over Jamaica. There can, I think, be little or no doubt that population is increasing, now that the dead weight of Slavery is removed, and there are many indications of an increase of cultivation, which will, unless I am much mistaken, be very shortly manifested by large exports, unless checked by bad legislation, or the operation of the decreasing scale of duties at which foreign sugar is to be introduced for consumption in Britain. It remains, however, to be seen whether the friends of the slave in England will yet allow the Sugar Act of 1846 to be carried into full effect. I much doubt it. At least this will not be done, I believe, without a very serious struggle in Parliament.—

I yesterday went with our party to see a slave, brought into Kingston within a day or two, with the slaves on board. She was first seen by a British cruiser near the Isle of Pines, on the coast of Cuba, for which country the slaves were destined, and secured after a chase of 49 hours. This slave was a favorable specimen of the mode in which the horrid trade in human beings is carried on, as she had only 350 slaves on board when she left the coast of Africa, and was of the burden of 288 tons. It had, however, been intended, as we were informed, to ship a much larger number. Of the original cargo, 60 had died before the capture and 40 since, leaving about 250 men, women and children. Of these, from their appearance, there can be little doubt but that some will yet be added to the list of death connected with the diabolical enterprise. We saw the slave captain, whose countenance indicated as utter an absence of feeling as can well be conceived in a human being.—When shall this abominable trade cease?—

When your country shall do its duty in the abolition of Slavery; and that day is not, I trust, distant. Slavery and the slave trade will soon be doomed in Brazil and Cuba.—J. Candler and I propose to visit, during a stay of about a month in the United States of America, some of your principal cities, proceeding as far South as Washington, and probably embarking at Boston for England, where I hope, within less than three months from this time, once more to see my beloved family.

With kind regards, I remain, very sincerely,  
G. W. A.

N. S. PRESBYTERIAN GENERAL ASSEMBLY.—Dr. Duffield—a contraction, we take it, for *Doughfield*—made a regular Nicholson-Letter speech, spiced with the Clay and Webster spite against the Abolitionists, at the recent meeting of the New School General Assembly of the Presbyterian Church.—The Doctor qualified his opposition to a slaveholding religion, with considerably greater latitude than the Temperance convention did, practically, his signature to the pledge, by allowing a horn for sheep-washing, and on the strength of it ducking his lamb in the wash-tub seven times, and drinking seven draughts the next morning before breakfast. Old Hunkerism is bad enough anywhere. In politics it is a nightmare which may be shaken off. But in religion it is an apoplexy which kills the soul, and leaves the man very much like a dried mummy. When he has been preserved in this state long enough to make it certain that re-remediation will not take place, a Corporation Inquest, composed usually of the Faculty of some College, is held over him, and he is labelled a "Doctor of Divinity." Such patients have been known to come to life again and be useful in the world, but very rarely. They stand looking at Slavery, as Lot's wife looked back upon Sodom, and are chiefly useful as she was, as crystalline specimens of a dead race, and of the folly of disobedience to the Divine command; *Go Forward!—Winans Free Democrat.*

HOW THE LIBERATORS OF CUBA COMPLETED THEIR GOOD WORK.—Amid the doings of "the expedition to liberate the oppressed inhabitants of Cuba," here is one that shows a remarkably high and consistent hatred of despotic rule—a truly Websterian, Dickinsonian, and Cassian appreciation of the beauty of freedom. It is a literal extract from the letter written at Key West, giving the best account yet published of this astonishing, (particularly so in its departure from Cardenas) "expedition."

"When the Americans returned to the boat at Cardenas, they found about twenty negroes who prayed to be taken with them. All were sent ashore, however, except seven who hid themselves and were not discovered till the boat put out to sea. They were brought before Judge Marvin, the district Judge, at Key West, upon a writ of *habeas corpus*, who ordered them to be delivered to the Spanish Consul. He will send them on board the *Pizarro*, to be delivered to their owners."—*N. Y. Evening Post.*



## Debate in the Senate.

In the Senate on the 17th inst., the Omnibus bill was taken up; the question pending being on Mr. Soule's amendment providing that Utah and New-Mexico shall, when prepared be admitted as States, either with or without Slavery, as the people may elect in forming their State Constitution.

Mr. WEBSTER addressed the Senate. He observed that on the 7th March last he declared that there was not a foot of Territory belonging to the United States, the character of which, as Free or Slave Territory, was not already fixed by some irreparable law. He had not seen or heard anything since that time to change his views upon the subject. That being his view of the question, he had very cheerfully voted against the Wilmot Proviso, for the purpose of excluding Slavery from the Territories; he had now no more apprehension of the introduction of Slavery into the Territories under consideration, than he had of its introduction into Massachusetts. He was now called upon to vote for an amendment, providing, "That when these Territories shall come here as States they shall be admitted either with or without Slavery." If he voted against that amendment, it would leave him open to the suspicion of desiring to do that by another process which he refused to do by the Wilmot Proviso. He designed, then, to vote for the amendment for the same reason as he voted against the Proviso. He voted against that because he thought all such restrictions wholly useless; because they gave offense and dissatisfaction, and as he desired to avoid all dissatisfaction, therefore, he would now vote for the amendment pending, which would have no effect one way or the other, and yet give satisfaction. He also submitted some remarks in favor of the general features of the pending bill, expressing his conviction of the importance of securing its passage. When he looked around him, and saw the course of gentlemen from his own section of the country, acting as he knew they did conscientiously and honestly, he was well aware of the extent of the responsibility which he assumed in differing from them so widely. This had naturally led him to reconsider and re-examine his own position, rejudge his own judgment, and after having performed that work, he was quite unable to change his first well-settled opinion. He referred to the dissatisfaction which his course had given rise to in some quarters, and to the charges of inconsistency which had been made, declaring his readiness, if any one here was disposed to undertake the task of proving such inconsistency, to vindicate the consistency of his Newburyport letter, or his speech of the 7th March, with his recorded acts and declarations of the past. He declared his object to be peace and reconciliation; he did not desire to make a case for the North or for the South; it was not to continue a useless and distracting controversy. He was against agitators of both North and South, against local tests. He was an American, and knew no country but America, no locality in America that was not his country. His heart, sentiments and judgment demanded that he should pursue such a course as shall promote the good harmony and union of the whole country, and he would do so, God willing, to the end of the chapter. [Great applause in the gallery, immediately checked by the Chair.]

Mr. SEWARD explained the circumstances which had led to the necessary absence of his colleague from the city, and that he had paired off with him and should not vote upon the amendment, which he should vote against, if he voted at all. He had no hesitation in saying that he believed Congress might either admit or reject the application of States for admission. If Congress had the right to admit they had the right to reject or admit. They had the right to impose restrictions, and for his own part he knew no circumstances which could arise that would induce him to consent to the admission of States formed from any part of these Territories, if they presented themselves for admission as Slave States.

Mr. Cass said he considered Mr. Soule's amendment a mere work of supererogation, having no more effect than a provision declaring that there shall be a President of the United States. He alluded to the position taken this morning by Mr. Seward, saying that he had never before supposed it possible that there was any man here who denied the very first principle of our government that a State has a right to decide for itself its municipal institutions, and such decision should be no cause for its rejection; but as that had been denied this morning, he would vote for the amendment, because he was desirous of putting himself on record in rebuke of such an assertion as that made by Mr. Seward.

Mr. HALE replied to Mr. Cass. He thought the amendment should be passed, if at all, with a preamble, stating that it was not designed to have any binding effect at all; but only as a rebuke of a lurking spirit of fanaticism in certain incorrigible members. (Laughter.)

Mr. Cass, in a brief rejoinder, expressed his desire that Mr. Hale would give to those Northern men who were in favor of the bill a little rest, and not so continually repeat his lecture to them, warning them of the consequences of the course they were pursuing.

Mr. HALE assured the Senator from Michigan, that he had said nothing of the kind this morning, or made any allusion of that character. He had a great deal more than he could attend to in digesting the lectures daily administered to him, and surely he would not attempt to turn lecturer himself. (Laughter.) The Senator was altogether mistaken, and must have spoken from the emotion of his own conscience, and thought it was the voice of the Senator from New-Hampshire. (Renewed laughter.)

Mr. Cass thought the Senator from New-Hampshire would have enough to do to take care of his own conscience, and not attempt to regulate that of others.

Mr. HALE replied that the Senator was again mistaken. He had not even assumed that the Senator had a conscience—(great laughter) and if he had, he did not know but he should have been called to order for referring to a matter having no connection with or relevancy to legislative action—(renewed laughter.)

After some further debate the amendment was rejected. Yens 12; Nays 38.

PROF. STUART'S PAMPHLET attracts the least possible attention. His talents seem to have proved wholly unequal to the task of making a good matter of a bad cause. His case illustrates anew the truth that it is hard to kick against the pricks.—Salem Freeman.

## The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Burke.

Salem, Ohio, June 29, 1850.

## Executive Committee.

The Executive Committee of the Western A. S. Society will hold a meeting at Marlboro' on the 4th proximo, at such hour and place as may be agreed upon and announced from the stand. The attendance of every member is earnestly desired.

B. S. JONES, Rec. Sec.

## Trip to Randolph.

Our visit at Randolph on Saturday and Sunday last was as pleasant as the beautiful June weather, and as refreshing to body and soul as the copious shower of Saturday was to the growing crops. There are in and around Randolph many earnest and devoted friends of Christian Reform, with whom it was a pleasure to meet and sympathize. Our meetings on Sunday were held in a commodious barn near the village, and were numerously attended, many coming a distance of from ten to fifteen miles to be present. The true Christian Ministry was the subject of the morning discourse, and the true Christian Church that of the one delivered in the afternoon. These important subjects commanded the earnest attention of the assembly, and we cannot but hope that some essential and fundamental truths were so clearly set forth as to win the assent of at least a few intelligent and conscientious minds. The need of some form of religious association to answer the demands of man's higher nature, and to open up a channel through which the combined activities of the friends of righteousness may flow forth for the world's redemption, was enforced by such arguments as are to our own mind conclusive and irresistible. We rejoice in the belief that the minds of the class known as 'Comeouters' from the corrupt Churches of the day are becoming impressed with this truth; for we are persuaded that, when it shall be clearly seen and wisely acted upon, their influence will be greatly augmented, and the power of Priestcraft and Sectarianism effectually paralyzed and broken.

It will be seen by the notice in another column that Marius R. Robinson and Anne Clark are to speak in the same place next Sunday week. We bespeak for them a large audience.

## They Feel the Blow.

When Gov. Seward announced the other day in the Senate his determination never again to vote for the admission of a Slave State to the Union, Hangman Foote jumped to his feet, and in his desperation caught up and read, as the most applicable thing he could think of, an extract from that naughty newspaper, 'Garrison's Liberator,' to the effect that fanatical negroes *flagrant bello* with their masters, are justifiable in snapping up any four-legged animals, or other trifling conveniences, to aid them in their escape; in other words, that it is no breach of morals for men, under such circumstances, to take out letters of marque and reprisal on their own hook, after the example of God's chosen people, when taking leave of their oppressors in Egypt. This Mr. Foote thought the best illustration of the 'higher law' of the Honorable Senator from New York that he had ever seen, and he seemed decidedly to disapprove of it.

Gov. Seward did not seem at all frightened at being placed in company with Garrison and the Abolitionists as the advocate of a 'higher law' than the Constitution, but treated the fiery Mississippian with silent contempt.

ANOTHER LETTER FROM DAN'L WEBSTER.—Daniel Webster has written a letter to some of his sympathizers at Kennebec, Me. In it he retorts severely on his various reviewers, charging some of them with a passion for misrepresentation befitting devils.—He quotes liberally and adroitly from his speeches, and declares that Slavery is just as likely to be planted at Mars Hill or on the White Mountains as in New Mexico. He indulges a hope, if not a confident assurance, that a settlement of the difficulty will be arrived at. As to the reclamation of fugitive slaves, he is silent. The bitterness and malignity exhibited by this traitor to Freedom indicate that he has been deeply wounded by the rebukes he has received from various quarters.

NO WAR WITH SPAIN.—We are happily relieved from all apprehensions of a rupture with Spain, on account of the Cuba business. The whole of the prisoners, about whom there has been any discussion, have been released, and in giving them their liberty, the Cuban authorities have taken a course obviously dictated by humanity and a sound policy.

MICHIGAN DEMOCRACY.—The Democratic members of the Michigan Constitutional Convention have passed resolutions in favor of Clay's Compromise, and lauding Clay and Cass for their magnanimous efforts to stem the tide of 'fanaticism.' The sudden friendship of Clay and Cass is as touching as that of Pilate and Herod, and springs no doubt from a similar motive. The Michigan 'Democracy' appear to have forgotten Webster, which we insist is decidedly ungrateful, since he has gone over body and soul on to the Cass platform.

## The Gathering at Marlboro'.

We hope to see a large meeting at Marlboro' on the Fourth. The place, the day, the present aspects of the cause, all conspire to encourage this hope; while the attendance of ANNY KELLEY FOSTER will prove a strong inducement to multitudes to be present. The Abolitionists love her uncompromising fidelity and unwearied devotion to the cause, while not a few who differ from her in opinion on some points respect her for her high qualities and admire her vigorous eloquence. Multitudes, therefore, will eagerly embrace so good an opportunity to hear her, and hence we should confidently anticipate a large and enthusiastic meeting even if no other speakers were announced. There is no danger, however, that the crowd will be too great, and therefore we urge the friends of the cause to rally from the North and South, the East and West, that this new demonstration in behalf of Freedom and Humanity may be as imposing and influential as possible.

The meeting will probably be held in a large new barn, on the premises of Lewis Morgan, a mile North of the village; and it is in contemplation to continue it through Friday, if the people when assembled, shall deem it best to do so.

The following was sent some time ago, but has been unavoidably delayed.

## A Touch of Priestcraft.

Rootstown, 1850.

BROTHER JOHNSON: Some things which transpired in this neighborhood some time ago deserve to be publicly noticed. I do not feel competent for the task, but will do the best I can to inform the readers of The Bugle of some of the facts in regard to the clerical figuring of R. B. Gardner among the Anti-Slavery friends in this vicinity. In speaking of this matter I wish to do justice to all. More than two years ago several of the friends in this neighborhood became deeply interested in regard to our duty towards the down-trodden Slave. We began to hold meetings to investigate our standing in the Church, and our relations to slavery. We introduced resolutions and discussed them.—This brought in the Methodist priests to defend the Church, more particularly because we mostly belonged to that pro-slavery body. About this time the above named priest, (who had left the M. E. Church, not on account of slavery as he said, and united with the Wesleyans,) came to our meetings, and we assert for the purpose of springing another sectarian net over us, as the sequel will show. Mr. G. labored lustily to get us out of the M. E. Church and affected to be with us in the move, so much so as to seek a co-operation with W. Steadman and T. Case in the Anti-Slavery agitation. He continued to hold meetings with us. At length his object became manifest; he became so officious amongst us as to tease us privately with such questions as 'what are you going to do? You cannot stand alone, and if we would form a Wesleyan Church we should be entitled to a delegate and stated preaching.' &c. In the mean time we were advancing, getting to discern something of human rights though dimly. Consequently when he found to his satisfaction that he could not make Wesleyans of us, he (in a pet, as his actions would prove) left us to grope our way in the dark. Note: his universal practice while among us, up to this time, was to give an opportunity to speak before he closed his meetings.

After an absence of near two years, this good shepherd again appeared in this vicinity, and gave out an appointment to speak on the 20th of Jan., 1850. He was asked if his meeting would be free; he replied he should do as he had been accustomed to do heretofore. (Refer to his practice with us before.) The Rev. Mr. G. appeared at the time, and as the custom is, took his text as follows: 'If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead.' The Rev. gentleman left his text and proceeded with a tirade of abuse and falsehood against the Abolitionists. Two or three items must be mentioned. First, all the prominent Abolitionists throw away the Bible, (a whopper.) Second; we were accused of supporting the government by paying taxes through the post office, &c. and therefore guilty. We were told that our only consistent course would be expatriation. In spite of his assumptions, some questions were asked. J. B. Heighon (an Englishman by birth) questioned rather close about the Constitution. He was answered that he ought to go back to England! We learned when it was too late that we put too much confidence in the man, we supposed he would have some regard for the truth. Therefore we thought we should have an opportunity to reply and show up his logic, but to our surprise and mortification no opportunity was given; but an impious mockery in the shape and name of a prayer was sprung over us and his abuse. We tried to get a hearing, but in vain. This is the reason why we trouble the Editor. There are numerous other matters that ought to be mentioned, but my communication is getting too long. In conclusion I would say we must labor and wait, and struggle on against opposition from open enemies as well as those that come to us in the garb of friendship that they may the more effectually stab us.

Yours for truth and freedom,

H. C.

FREESOL MASS CONVENTION.—The Freesolers will hold a mass Convention at Cleveland on the 22d of August, to nominate a candidate for Governor and mark out their course for the campaign.

TEMPERANCE.—The meeting on Tuesday evening was addressed by Margaretta Pierce and Sarah Coates. Margaretta was too short—a rare fault in a public speaker.—Sarah's essay was admirable in all respects, full of important truth and sound philosophy. Henry Lewis and Maria B. Garrigue are the speakers for next week.

## Letter from Nashville.

Nashville, Tenn., June 1st, 1850.

FRIEND JOHNSON: Having occasion to travel South, I have been favored with opportunities to make some observations upon the subject to which your paper is devoted, which I will send you. Perhaps they will be too uninteresting to you and your readers to claim a place in your paper; if so, you can very easily lay them aside, for I do not wish to weary you or your readers with trash.

The day after to-morrow will, in the minds of many, be a great day for Nashville and for the country South of Mason and Dixon's line. On that day the secret conclave assembles, upon whose decree, in the minds of a portion of the community, hangs the fate of our Glorious Confederacy—of this great alliance between Slavery and Freedom, between Liberty and Oppression.

Although the people of this City look upon the movement as rash, uncalculated for, and foolish in the extreme, they await the event with fear and trembling. The Nashville Convention meets with very few warm approvers in the very place where one would suppose it would find the most. If the sentiment of Nashville in regard to this movement is to be regarded as a fair representation of the sentiment of the whole South, it must prove a total failure, there being but one paper out of some dozen printed in the place that endorses the measure at all, and even its support is far from being enthusiastic. A meeting was called in the City for the purpose of ascertaining the mind of the public upon the matter, and of nominating delegates, which was well attended; but, at its adjournment, a request being made for the friends of the Convention to remain and appoint delegates, only seventeen remained and nominated nineteen delegates—more than one a-piece!

Slavery exists here in full strength, full one-half of the population being slaves; and as a necessary consequence, I find the most bitter and uncompromising hatred to its opposers, evidences of which are unhesitatingly given whenever occasion of the slightest kind requires it.—There is, as the natives say, 'a right smart' of Yankees here, some of whom are opposed to the existing institution, but they are obliged to cherish their opposition in secret or abide the consequences, which are by no means to be disregarded.

While coming down the Ohio river, we chanced to have a young Tennesseean, a sprig of the law, on board the steamer—a very smart man in his own estimation, and very polite and condescending until, until the subject of Slavery was inadvertently touched by his finding me reading Bowditch's work, 'Slavery and the Constitution'; when all his politeness and suavity of manner very unceremoniously took flight. 'That book,' said he, 'is a damned slander upon our glorious Constitution—a deadly blow aimed at our Fraternal Institutions and Union, a burning curse upon the name of the man that wrote it, and the best wish I have for him is this: would to God I owned fifty of these fugitives at the North; the first use I would make of them would be to sell them and appropriate the proceeds of the sale to purchasing this book, and all of a like character, for the purpose of building bonfires to roast their writers, their supporters and admirers.' By this time he had nearly exhausted what little brains he had, but another gentleman, a friend of his, entered the arena, and began where he had left off for want of ammunition.

'These eternal encroachments on our rights,' said he, 'are becoming intolerable and insupportable. We are driven to distraction, stand it we can't, stand it we won't! Our property is daily depreciating in value on account of its liability to take legs and run away. Slave property was once a safe investment, but it is no longer. Our niggers run away and our power to retake them is set at defiance by Northern fanatics. We might about as well give up our niggers at once, for it costs us almost as much as the profits of their labor amount to, to watch them and keep them at home. The fact of the business is, something must be done. A terrible example must be made of the first Abolitionist that falls into our hands, and if this don't answer our purpose, I consider the South as in duty bound to turn out to a man and shoot down these Northern robbers by the thousand, like so many sheep stealing dogs.' As you may suppose, I was very much edified by this discourse, as you probably will be by reading it.—Such arguments as these, interspersed as they were with oaths by the score to give them force, should be laid before the world, and Abolitionists especially, that they may see what erroneous ground they have taken in regard to this question, and repeat before this young lawyer and his chum get ready to shoot.

The aforesaid couple showed their generosity by promising me upon their honor a coat at their or the public's expense, upon condition of my accompanying them home and repeating there what I had said to them. Now a coat is a good thing in its way, and some coats are very valuable, but as you are aware the value depends very much upon the quality; so upon questioning them upon the subject of the quality or material of the proposed donation, I found their answers far from satisfactory. Some smart fellow has said that 'the coat makes the man'; and where the man is not known, this is much less than five hundred miles from the truth.—Still, why it should be so, I can't say, or what peculiar attribute there is about a coat that should command the consideration, the respect, the homage, the contempt or ridicule of the world, I never could discover; nor, as far as I know, has any one else, notwithstanding the vast researches that have been made. The effect of a coat is easily seen, but the cause from which this effect proceeds is not so easily seen. Most men have a pretty good idea of the effect spoken of, therefore are somewhat particular as to the kind or quality of coat they wear. This to a certain extent is the case with me, as I prefer wearing a decent and respectable coat when

I can do it without any sacrifice of comfort or principle; so taking into consideration the fact that if I went with them I must wear said coat whether I approved of the make or material or not—which, by the way, I considered rather an infringement of my right of choice—and of my being at the time otherwise engaged, besides being comfortably provided for on that score, I thought proper to decline the acceptance of their proposition, although at some future time I may see fit to make a draft upon their liberality even to a larger amount.

While at Maysville, Ky., I fell into conversation with a very respectable appearing old gentleman, and as a guaranty of his respectability he informed me that he was a member of the Disciple Church, and further, that he owned eleven negroes, one having left clandestinely a few days before, thus breaking an even dozen, and at the same time breaking into his master's house and taking some clothes and other sundries, thereby breaking cruelly his master's serenity of temper. The old gentleman informed me that his negro, to the best of his knowledge, was in Sandusky City, and offered me a fifty dollar job of catching him, or seducing him back to happiness and allegiance; but I demanded time to consider on the matter, not being disposed to enter into a new business without due consideration. When I conclude to accept his offer I shall very probably let him know it. I casually informed the aforesaid personage that the negro had friends in Ohio, and even in his own Church, who were poor and in need of money, but would sacrifice \$50, and double that, if necessary, to prevent the return of his negro by forcible means; whereupon he denounced them as hypocrites and man-stealers—said something about doing as they would be done by, &c.; all of which I think is written in the New Testament, but probably the people of Ohio haven't read it, so they are excusable. Perhaps some one will be kind enough to give them a hint on the subject, and inform them also of the case of their brother in Kentucky. I informed him that the Church in Ohio contended that Alexander Campbell was an Abolitionist of the first water, which charge against Bro. C. he most indignantly repelled, and labored most strenuously for half an hour to convince me to the contrary. You may judge how much necessity there was for this last argument to convince me of this fact.

Yours, D.

THANKS for the following beautiful lines. We shall be glad to hear often from the author.

—Ed. Bugle.

## For The Bugle.

## To my Darlings.

CAN one of you remember the home of other days,  
Across the deep blue Ocean, which Poets love to praise?  
Come round me now, my Darlings, and give me the past a thought;  
Do you remember aught of this? or have you all forgot?  
A world of by-gone happiness is buried in that home—  
A world of solid comfort 'ere my footsteps learnt to roam;  
But you were young, my Darlings, and I see you have forgot  
Your home across the Ocean—that one bright sunny spot.  
It only seems a little time since most of you were there,  
In that old home of ours—and a happy band you were;  
But years have past, my Darlings, since your merry feet were prest—  
Aye, years have past, but yet, thank God! they have not been unblessed:  
'A mingled yarn of good and ill' has borne us on our way;  
And still we live in hope there is for us a brighter day.

This land of 'glorious liberty' now claims you as its own,  
And glad am I to know you love this new adopted home;  
I love it, too, my Darlings, for the generous hand it yields,  
For its wealth of noble forests, and its wealth of blooming fields;  
There's only one foul stain blots the flag in its proud sway,  
The stripes of Slavery, that dim the Stars' effulgent ray.

When God, my Darlings, made this earth so beautifully fair,  
And on it placed his likeness—Man—his own peculiar care,  
Think you he made one counterfeit? A man in soul so small  
Lord of all?  
Oh no! my Children, think it not, a higher faith is mine!  
And change in this, as all things else, may be produced by time;

For 'a mingled yarn of good and ill' has borne us on our way,  
And still we live in hope there is for all a brighter day.  
Deerfield, May 29th.

II. M.

THE *Homestead Journal* is hereafter to be under the sole management of Aaron Hinckman, Mr. Keen having retired. Nine-tenths of its subscribers will no doubt rejoice in the change, notwithstanding the paper is to be reduced in size. We sincerely wish our friend Hinckman the success he so richly deserves as an honorable man, an earnest reformer and an industrious and manly conductor of a public journal.

Success of Elizabeth Jones.—The readers of The Bugle will be as glad to learn as we are to state, that J. Elizabeth Jones has met with excellent success in her first efforts as a Lecturer upon Anatomy and Physiology. She has been giving a course of six lectures at Massillon to a class of 50 members. This is an excellent beginning.

## Woman's Sphere.

FRIEND JOHNSON:—I read with much interest the proceedings of the late Woman's Convention at Salem, and the reading thereof brought up a few ideas that I should like to communicate, especially to the women.

I have always been in favor of all persons having equal rights, without regard to color or sex. And he that undertakes to usurp the rights of others inflicts the greatest wound upon himself, because he brings into action a set of faculties that produce nothing but misery.

Let it be remembered, that the Christian cannot, under any circumstances, be made a slave; it certainly must be a source of exquisite comfort that the Devil, under whatever guise he may appear, cannot mar the happiness of the righteous; it would be discouraging indeed, if it were in the power of others to destroy our felicity; and our peace always be at the mercy of other people.

It is strange, in a country called republican, that women should be excluded from the ballot-box, and it is still more strange that in a democratic government women should lose their identity upon entering the marriage relation. I have always been surprised that the law did not recognize a married couple as equal partners in every particular; let both be bound for the contracts of each as long as either had a cent; not allow persons to unite together for the purpose of defrauding the honest laborer, by one of the parties going in debt and the other claiming all the property. An arrangement of this kind might cause people to look more closely for congenial spirits in forming unions for life.

It seems that women *choose* to be left out of the political struggle—that they had generally rather depend on their charms to effect whatever they wish, than upon any kind of policy which has yet been proposed; and the question arises, which is most effectual, to enter the open field of politics and array yourselves as hostile opponents in warlike attire, contending for place and power, or use your suasive influence as heretofore? It is admitted on all sides that meddling with politics is no advantage to the morals of any person. One proof of this may be found in the fact, that women, in a general way, are not subject to as many vices as men, because they have kept themselves free from party strife. The very desire to lure by force in itself is productive of vice and misery if it is cultivated.

Every body must know that men and women have an equal right to rule, but it is poor business for any body; they had better be extending their morals than their self-esteem and combativeness, for two sufficient reasons: one is, the object can better be effected, and the other is, peace of mind is secured by it.

There is another way by which even the girls can effect an important change in the laws of the country. Let the girls of Ohio take a deal set against annexation till the laws acknowledge their equal rights in every particular; and I should not be surprised if the Governor were to call an extra session for the special purpose of conforming the laws to their reasonable demands.

Women can have as much influence in regulating affairs as men, and if they do not, it is because they wish to shrink from responsibility. A large majority of women never wish to be considered as having equal rights; they feel the potency of their charms to be sufficient to answer their purposes. I think it would be well for them to take more responsibility on themselves, and feel that they have duties to perform in relation to things present as well as future. With a word of advice to the sisters I will conclude: Always do your duty, and remember that no person is now, ever was, or ever will be, in such a fix that they cannot do their duty, and duty is all that God or man ought to require of any body.

Your brother in the cause of truth,  
MICAIAH T. JOHNSON.  
Short Creek, Harrison Co., O.,  
6th of 6th mo., 1850.

## The Cuban Plot not Relinquished.

Letters from Washington state that, although the excitement consequent upon the Cuban foray has in a great measure subsided, the project of wresting the Island from the present rulers is by no means abandoned. A large number of those who were awaiting to join Gen. Lopez are still ready for service, and will respond to the call of their leaders with alacrity. An officer of the expedition (belonging to Baltimore) was lately in Washington, it is said on the best authority, superintending the arrangements necessary for another movement, which will be made sooner than many imagine possible. The efforts of the United States authorities to arrest their object are laughed at so long as the South gives countenance to such piratical attacks on a neighboring province.

The sleepless vigilance with which the slaveholders pursue their plans for the extension and perpetuity of their infernal institution is only equalled by the degrading supineness and subservience of the North. When the people of the Free States can be made to love Liberty only half as well as the South loves Slavery, they will dissolve their criminal alliance with slave-stealers and set up a government for themselves.

Free Trade and Slavery.—A correspondent of the N. Y. Tribune pertinently asks why, if the area of Slavery is to be extended, the country should not have free trade in negroes, instead of being compelled to purchase of Maryland and Virginia. If the trade is right anywhere, it is right in Africa and on the ocean; and if restrictions upon trade are wrong, they should not be applied to any species of rightful commerce; why then should Maryland and Virginia have a monopoly of the slave-market? We should like to see a free-trade slaveholder or pro-slavery man try the experiment of answering this question.

Advices from the neighbors, the Fe, to enforce history, has been returned home. Munroe, the and a proclama Delegates to of a State was to have 15th of May correct, as end of the Texas has the Territory slavery. The will prohibit restriction with where Texas chance.

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Ed. Bugle.] On the 17th, the memorial of ing that the Elc ed to all citiz color. After th

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## Texas and New Mexico.

Advices from New Mexico, via Texas, bring the cheering information that Major Neighbors, the agent sent by Texas to Santa Fe, to enforce her jurisdiction over the Territory, has been entirely unsuccessful and has returned home. It is also said that Colonel Moore, the U. S. Military Governor, has issued a proclamation directing the election of Delegates to a Convention for the formation of a State Constitution. The Convention was to have been held at Santa Fe on the 15th of May. If these advices shall prove correct, as we believe they will, there is an end of the preposterous swindle by which Texas has sought to lay her clutches upon the Territory for the purpose of extending slavery. The government of New Mexico will prohibit slavery, and the question of jurisdiction will go before the Supreme Court, where Texas, it is believed, has no sort of chance.

This state of things will change the whole aspect of affairs in Washington. The North will not vote to pay Ten Millions of Dollars to buy off the claim of Texas, when every body sees that it is wholly desperate and worthless, and that the freedom of the Territory is secure without any such waste of money. The salvation of New Mexico from the grasp of Texas has been the chief argument relied upon to induce the North to adopt Clay's Compromise; if the ground of that argument is removed, the whole scheme must fall. Wait and see.

## Meetings in Randolph.

On Sunday, July 7th, two meetings will be held in Randolph, at the usual hours, when addresses will be delivered by MRS. R. BOWEN and ANNE CLARK. Friends of Reform in the neighboring towns are invited to attend.

## Constitutional Convention.

Tuesday, June 11th, Mr. Gillett of Gallia presented the petition of sundry citizens of Scioto county, asking that, whereas the Creator has made physical distinctions among men, and allotted different and distinct portions of the earth for their residence, the right of suffrage be withheld from the black race, and as far as can be done under the constitution of the United States, they be prevented from removing to, and settling within this State. Referred to the Committee on Miscellaneous Affairs.

On the 15th, the Convention in Committee of the Whole, Mr. Hitchcock of Genaga in the Chair, took up the Report of the Standing Committee on the Militia. The first section of the Report was as follows:

"Sec. 1. That all the white male inhabitants shall be enrolled in the Militia, residents of this State, being eighteen years of age and under forty-five years, shall perform Military duty as may be directed by law."

Mr. Sawyer moved to strike out "eighteen" and insert "twenty-one." He thought it best to enroll boys.

Mr. Ledy said these boys made the best soldiers. He cited instances. The motion was lost.

Mr. Cook moved to strike out the word "white."

Mr. Sawyer moved, in addition to Mr. Cook's amendment, to strike out the word "male." Numerous petitions had been sent to the committee to the effect of suffrage; he thought they should be allowed to vote as well as to vote. The enrolling of the ladies would contribute to the improvement of military discipline.

Mr. Woodbury of Ashtabula hoped the amendment of Mr. Cook would prevail. He saw no good reason why any class of citizens should be exempted from their share of the public burdens. He referred to the services of colored men in the war of the revolution.

Mr. Mannon, though in favor of general laws, was not in favor of granting blacks the same privileges as whites.

Mr. Hawkins, referring to Mr. Sawyer's motion, took up the cudgel for the ladies, and said he would rather see gentlemen meet the arguments the ladies bring for extended rights than treat them with ridicule. He expressed a hope that this ridicule would cease, for the time would soon come when the ladies must be heard, and the questions propounded seriously considered.

Mr. Gillett of Lawrence alluding to the motion of Mr. Cook, suggested that the trainings ought to take place in cold weather, otherwise the odor might be rather offensive.

Mr. Hitchcock of Cuyahoga was in favor of Mr. Cook's motion on the principle of equal rights. He could not understand how gentlemen who were zealous for equal rights in regard to corporations, could abandon that principle when men were concerned.

The question on striking out the word "white" was taken and lost, only ten on a division vote in its favor.

The first section was then stricken out, and a substitute offered by Mr. Hitchcock of Cuyahoga adopted, leaving the whole matter of organizing and disciplining the Militia to the Legislature under the constitution and laws of the United States. An amendment exempting persons having conscientious scruples in regard to war and bearing arms, from performing military duty, was the subject of discussion till the close of the morning session, when the Convention adjourned till Monday morning.

The amendment was voted down on Monday, and so was another intended to prevent any person from being compelled to perform military duty in time of peace.—[L. Bugle.]

On the 17th, Mr. Townsend presented the memorial of W. H. Day of Lorain, asking that the Elective Franchise be extended to all citizens without distinction as to color.

After the reading of the memorial, Mr. Holmes inquired whether the memorialist was white or black. Mr. Townsend answered that he was nearer white than black—so near that he was a voter. Mr. Robertson expressed himself favorable to the reception of the memorial as it came from a man who under a decision of our Supreme Court, was entitled to a vote.—

Mr. Mannon was understood to say that he should oppose the reception of all memorials and petitions coming from persons who had the least tinge of African blood in their veins. He would treat all alike—reject them all.

Mr. Townsend—Mr. President, I did not anticipate that any objection would be made to the reception and reference of this memorial. It is true that Mr. Day, the memorialist, has what is called African blood in his veins, and is therefore identified in feeling with the oppressed colored people of this State. But, Sir, he is one of those who, by the present Constitution of Ohio, are constituted by the Supreme Court of the State, is entitled to the right of suffrage and all the rights and privileges of citizenship. The memorialist is one of my constituents, and one of those who aided in my election to this convention, and Sir, he has the same right to be heard here as the constituents of any gentleman on this floor. I will say further that this memorialist, colored though he be, is as well educated, as much of a man, and quite as much of a gentleman, as any of those who are opposed to the appropriate reference of this memorial.

I venture to say, also, that if any here wish to discuss the propriety of granting the prayer of the memorial, the gentleman from whom it emanated will be ready to meet them any where, and I know he will be found abundantly able to sustain himself.—We have had to-day and heretofore several petitions for the expulsion of colored persons from the State, and although I believe such extrajudicial clearly unconstitutional and absolutely impossible, I have never opposed their reception or reference. Sir, I believe it to be our duty to receive all respectful petitions and memorials, and to give to them proper attention. I wish it then to be understood that I do not ask the reference of this memorial from one of my constituents as a matter of courtesy, but, Sir, I DEMAND IT AS A RIGHT.

Many members opposed to the object and prayer of the memorial, seemed to feel the force of the pointed remarks of Mr. Townsend. The memorial was referred without further objection to the Committee on the Elective Franchise.

Mr. Reichenbach presented a long and argumentative petition for the removal of all persons of African blood from the State of Ohio. The petition stated that such was the rapid increase of the black population in Ohio, one of three things must be done—the whites must remove from the State—or they must grant the blacks equal privileges, and consequently amalgamate with them—or the blacks must be removed from the State.—The petition prayed the Convention to authorize the Legislature to adopt the third remedy. Read and referred.

Mr. Patterson, of Highland, presented a petition from members of the Society of Friends asking that all persons having conscientious scruples against bearing arms, should be exempted from performing military duty in time of peace. Laid on the table.—[Columbus Standard.]

## Christian Anti-Slavery Convention.

In pursuance of a call for a Christian Anti-Slavery Convention to be held in Medina on the fourth day of June, at 10 o'clock, A. M., met at the Congregational meeting-house, and organized by the appointment of TIMOTHY BURR and PHILIP THOMPSON as Chairman, and GIBBONS W. TYLER, Secretary; meeting was then opened with prayer by the Rev. Mr. Nevin.

A committee of five was appointed to present resolutions for the action of the Convention, viz: Rev. Mr. Johnson, Pennfield; McCloud Nettleton and O. Clark. The Rev. Mr. Nevin was then unanimously requested to address the Convention during the absence of the Committee—

which he did in a very able and extraordinary manner. On the conclusion of which, the Committee in part by a series of resolutions made their report, which was received and voted to be taken up by sections for adoption.

Convention on motion adjourned to half-past one o'clock.

Convention met pursuant to adjournment; voted that speeches shall be limited to 20 minutes, unless authorized by Convention to exceed that time.

After the discussion of the preamble presented by the Committee, it was adopted in connection with the following resolutions:

WHEREAS, most of the Christian denominations of the nominally free States of the American Union hold such relation to professing Christians of the same denominations in the slaveholding States as implies a recognition of the Christian character of slaveholders; and whereas, we consequently deem it a solemn duty, due ourselves, our fellow Christians and the world, to declare our opinions of the moral character of slavery, and our purposes of future action in relation to it; therefore—

Resolved, That we believe that slavery, as it exists in the United States, both in the church and out of the church, is a sin of the blackest dye, abominable in the sight of God—cruel and oppressive in the extreme to the enslaved, and a blasting and milder upon every branch of the church, with which it is directly or indirectly connected.

Resolved, That slavery being sinful, we believe slaveholders are sinners, and should be treated by Christians as any other class of habitual sinners ought to be treated.

Resolved, That to fellowship slaveholders as well as any other class of habitual and notorious sinners as Christians, is to partake with them in their guilt.

Resolved, That we will hold no fellowship, as Christians, with slaveholders, or such ministers or church members as are advocates or apologists of slavery, or are in church or ecclesiastical fellowship with slaveholders.

Resolved, That any of us who may still be in connection with Churches, Ecclesiastical bodies, Missionary, or other voluntary benevolent associations not fully divorced from slaveholding, pledge ourselves to come out from them.

Resolved, That connection with slavery by political action is really as defiling to the Christian as is the connection with it by ecclesiastical relations.

Resolved, That whilst we express our full conviction of the right and divine injunction of civil government and the duty of Christians to be in subjection to such governments, we are free to affirm that when the Constitution and laws of the United States and of the States in which we live conflict in spirit or letter with the laws of God, they are not a rule by which Christians are to be governed.

Resolved, That the fugitive from American slavery, because of the great wrongs which he has endured at the hands of his oppressor, has the strongest claim on our Christian sympathies and aid.

Upon which the Convention adjourned.

TIMOTHY BURR, Chm.

G. W. TYLER, Sec'y.

Lady Franklin has expended almost the last remnant of her fortune, in fitting out an expedition abroad to sail from Aberdeen in search of her lost husband.

## News of the Week.

## Foreign Intelligence.

## From Guadeloupe—Attempted Insurrection.

POINT PETRE, (Guadeloupe,) May 23.

On the night of the 12th inst. the city of Point Petre was fired by the negroes, that being a signal for a general insurrection. However, the negroes did not succeed in entering the city, having been deterred by the prompt measures of the citizens, and sundry overseers' houses were burnt to the ground and the smoking ruins and destitute families presented a scene difficult to describe.

The city has been fired four different times since, by which eighteen houses have been burnt. The Governor has put the city in a state of siege, and we trust for the present that it is safe. No citizen is allowed to be out after 9 o'clock. Several conspirators have been arrested and will be tried to-day, and probably will be shot. The report of this morning is that the city will be fired again to-night.

The Governor-General is expected to-day with troops from Martinique. We have at present about eight hundred troops and a body of Militia (the latter all colored) under orders. God alone knows what the end may be, but Judge of the future, from the past, it may yet form a second edition of the St. Domingo tragedy.—N. Y. Tribune.

## Domestic Intelligence.

## THE INDUSTRIAL MOVEMENT IN NEW-ENGLAND.—The Boston Protective Union of the 15th gives the report of the first meeting of the New-England Industrial League (delegates from the various callings) under its constitution.

Delegates to this league—among others the Slaves' Union, the Boot-makers of Randolph, Mass. have formed a Mutual Labor Association for the purpose of becoming their own employers. On the 7th inst. 30 subscribers of this far-famed boot-making town subscribed \$187 as a beginning for a Co-operative Association.

In Hardwick, Mass. a Co-operative Paper-mill is to be established by the operatives themselves. The New-England Industrial League has appointed Messrs. Coddington, Riley and Treanor a Committee to draw up an address to the Workmen of New-England, and a general meeting of the various Societies composing the League (beneficial and protective) will be held on the 4th of July next in Boston, for the purpose of adopting such measures as may then seem necessary for the improvement and elevation of the laboring classes, and for the purpose of declaring the independence of Labor. The system of cooperation is spreading throughout New-England.

THE SOUTHERN CONVENTION, which met at Nashville (Tenn.) on Monday, June 3d, passed a string of resolutions. The first declared that California is adapted for slave labor, and if slave labor was allowed in that part of the territory, south of 36 30, it would in a short time form one or more Slaveholding States; 2d, that the payment of ten millions to Texas would be no compensation for the loss of a part of Texas; 3d and 4th, that the people of the South ought to drop all party distinctions in organization, and throw their strength for that northern party which is most for Slavery; 5th, that a convention should be held by the South, to select candidates for President and Vice President; 6th, that unless the North give up its policy of obstructing the recovery of fugitives, the slave States ought to take measures for retaliation and non-intercourse; 7th, that any law for a trial by jury in the State to which the slave has fled would be a mockery; 8th, that if Congress deprives the South of any part of California south of 36 30, (leaving the South! that is rather good,) to cut off any part of Texas or interfere with Slavery or the slave trade in the District of Columbia, then—this Convention shall re-assemble!

HOW MONEY IS MADE IN CALIFORNIA.—A gentleman, formerly of St. Louis, writing from California, gives the following account of how he made his first money in El Dorado. He left the western frontier of Missouri late in the season, and consequently met with bad luck in his progress across the plains, having worn out twenty head of stock and horses, and sacrificed everything of property, but the clothes upon his person, before he reached the mining region. Of course, he was completely destitute when he got to Sacramento; but he says:

"I pulled my watch from my pocket, and pawned it for a bag of beans, at one dollar a pound, and some flour, and a few other articles at California rates. These I intended for the support of my family; but the thought struck me that I might sell a portion by the pound, and replace at lower prices. With this view I spread my possessions upon an India rubber cloth on the ground, and commenced operations. I need not give you a detailed statement of my business transactions, but it is sufficient to say, that in fifteen days, I had made about one thousand dollars."

THE HUNGARIANS IN THE WEST.—Gov. Uthazy and his companions have fixed on a tract of land in Iowa, on Grand River, some hundred and forty miles southwest of Burlington, and there they propose to establish themselves. The place they propose to call Buda, after the capital city of their native country. Gov. U. and several of his associates have recently been in St. Louis to procure farming implements, with which to commence operations.—While there a large public meeting was held, at which a committee of two from each ward of the city was appointed to aid them in founding their colony. It is designed that this colony shall serve as a place of refuge to such of their countrymen as may resort to it. A large number are expected to this country during the present season, and probably many will wish to settle at Buda. The citizens of St. Louis also resolved to petition Congress in favor of an adequate grant of land in Iowa for the Hungarian patriots now here, as well as for those yet to come.

PEON SLAVERY.—The friends of slavery have represented that the system of Peon Slavery which existed in New Mexico at the time of the conquest was worse than African. Last week a motion was made in the Senate to abolish it, and it was lost.—Daniel Webster and Truman Smith the great Taylor trickster and leader, voting against its abolition. The Southerners argue that the Mexican laws of emancipation are superseded by the Constitution of the United States, which carries slavery wherever it is not positively prohibited by law, while they hold, at the same time, that the Mexican law recognizing Peon Slavery, is still in force, notwithstanding it is directly hostile to said constitution. Every crime against liberty is perpetrated in the name of the Constitution. It might be fitly represented as a car of Juggernaut—Daniel Webster, drive—moving on to crush everything that comes in its way.

FOUR OF 'EM.—A Mrs. Archer, of Eaton, Ohio, recently presented her astonished husband with 4 little responsibilities.

"Insatiable Archer, would not one suffice?"

Mrs. Partington's Aunt is of opinion that the first families of Boston would not visit Adam and Eve unless they could ascertain the standing of their ancestors.—[Reveille.]

BRUTAL ASSAULT.—Edwin Forrest, the tragedian, a few days since publicly assaulted N. P. Willis, Editor of the Home Journal, and inflicted upon him many severe blows with a gutta percha whip. The stories of the parties in regard to the circumstances of the assault are contradictory, but an accidental witness of the scene states that Forrest attacked Willis from behind and knocked him down without warning. This brutal act corresponds with all our previous knowledge of Forrest's character. He has been endeavoring to obtain a divorce from his wife, and in order to accomplish his base purpose, he endeavored to destroy her reputation. Willis defended her, and the scamp now pretends that he was her seducer—an accusation which respectable people who know the grounds on which it is made believe to be unconvincingly false and malicious. The worst that can be said of Mrs. Forrest is that she married a scamp and afterwards tried to make the best of it.

LAND ENTRIES IN MINNESOTA.—NORWEGIANS.—The St. Paul Chronicle and Register of the 3d inst. says: More land has probably been entered at our Land Office the past week than during the whole season previous. Among numerous others who are now looking at our country, is a delegation from a colony of 2,000 Norwegians, who are awaiting before the action of those sent here in advance. They are pleased with what they have seen, and will probably induce their people to settle in Minnesota eventually. The Norwegians are an industrious, frugal people—just the kind of emigrants we desire. We want as many of them as will come.

DAMAGES FOR SEDUCTION.—The Steubenville (O.) Herald, reports a trial in Court, in which John Evans recovered two thousand dollars damages against John Powell, a merchant, 60 years of age, for the seduction of the daughter of the plaintiff, not thirteen years of age.—Michael Keever, of Eaton, Ohio, has recovered \$1,500 damages from Dr. Wm. R. Winston, for the seduction of his daughter, who was the Doctor's patient on account of rectal feces. He first used force, but afterwards intercourse was continued by consent of the lady.

DEATH FOR SUPERSTITION.—A colored man, named David Boston, lately residing near Ilchester, in Howard District, Md., died on the 1st inst. the victim of knavery and superstition. A large amount of phlegm having accumulated in his throat from severe cold, he and his wife concluded he had a "fog" in him, and that somebody had "tricked" him. A rascally "fortune teller" in Baltimore, confirming the idea, no one was allowed to see him, and he, taking no nourishment, finally died.

WEBSTER'S CASE.—In the Supreme Judicial Court, chief Justice Shaw pronounced the decision of the court in the case of Daniel Webster, for a new trial. The court refused to grant it, and the case remains as before. There is little probability of the prisoner escaping the execution of the sentence of the law.

JOHN C. CALHOUN.—The Legislature of South Carolina has called on Hon. George Butler, Chief Justice of the State of Louisiana, to deliver an eulogy on the late J. C. Calhoun.

The Temple of Nauvoo, erected by the Mormons, finished in 1845, partially burnt in October, 1848, having but its four walls left—all its timber works having been consumed by the flames—was destroyed by a hurricane on the 27th ult.

STUNT ON WEBSTER.—The Lowell American thus notices Professor Stuart's Defence of Daniel Webster:

"We should think that the author of this book was about one-quarter drunk and one-quarter imbecile, when he put it together, for a more confused jumble never was published. It is a defence of Webster's speech and of course a defence of slavery. There is a long biblical examination of the subject, in which the duty of catching fugitives is proved from the Old Testament code. The reprobate author seizes with avidity upon every text which supports slavery, and wrests every one of an opposite tendency from its plain meaning, into the support of the same atrocious cause. This part of the book is decidedly *infidel*, its tendency being to throw contempt upon the Scriptures and the Deity. The comments upon Webster's speech, particularly upon that part which treats of the Wilnot Proviso, are ineffectually foolish. In the course of the work are frequent hits at Garrison, Henry Ward Beecher, Horace Mann, William Jay, and others. We hope Jay and Beecher will take hold of the pamphlet and spend half an hour in stripping it into tatters. We hope Stuart's book will have a large circulation; it must aid in the good work of crushing the man whom it aims to support."

## Traveling Backward.

Yesterday the House resumed the consideration of the California bill. The day's proceedings were intensely interesting; but they were very painful to me, I confess. The amendment to the pending Missouri line amendment offered by Mr. Inge of Ala. declaring, as it did, that the adoption of Slavery by any State hereafter formed, whether above that line or below, would be deemed no barrier to admission, was designed as a test—was, indeed, he frankly confessed. During the Debate, even Messrs. Vinton and Beecher were struck dumb with the question whether they would have voted for the admission of California with a pro-Slavery Constitution, while Messrs. Butler and Case, of Pa., Fuller of Me., Duncan of Mass., and John A. King, on the Whig side of the House, and Messrs. McClernand, Gorman and Hibbard on the other side, took special pains to define that not only they, but their respective States, contemplated nothing further than the exclusion of Slavery from States formed from free territory! Mr. King went so far as to read the resolutions of our Legislature on the subject, so very anxious did he seem to be understood as going no further! I did not expect anything better for the cause of Freedom from such men as Gorman and McClernand, nor even from Butler, Pa., after the specimens of servility they had given us heretofore; but I confess I was not prepared to expect such an abandonment of the doctrine of thirty years ago, when the North struck the Union to its centre by planting themselves in opposition to the spreading of Slavery over a portion of even the slaveholding territory purchased from Louisiana! Are we traveling backward? The appearance of things fearfully indicates that we are!

The only relief to the painful scene to which I refer were some bold and hearty words of protest, from STEVENS of Pennsylvania, and GIBBONS and Root of Ohio, against the recency of their Northern brethren on that trying occasion—an occasion which, I fear, lost Freedom much that she will not be able to regain. It has unquestionably given hope to the dispirited ranks of the South, as their compliments to the wrong-doers plainly told. This is deeply to be regretted, but alas! it is done.—[Tribune.]

## Notices.

## Abby Foster's Appointments.

ABBY KELLEY FOSTER will hold meetings at the following places and times, viz: FRANKLIN MILLS, Sunday, " 30th. AKRON, Tuesday, July 2d. MARLBOROUGH, General Meeting, July 4th. MASSILLON, Sunday, July 7th. FAIRMOUNT, Tuesday, " 9th, 2 P. M. GROVE, (near N. Garden,) July 11th, 2 P. M. NEW LISBON, Saturday Eve., July 13th. [A large meeting will be held on Sunday 14th at Columbiana or Cool Spring. Notice next week.]

Further appointments will be announced in due season. Friends of the cause in the above places are requested to make prompt and thorough arrangements for the meetings, and to extend notice of them as widely as possible. They are also requested to make provision for conveying her to her several appointments, in order that she may be saved from all needless expense.

## FOURTH OF JULY!

## Grand Rally at Marlborough.

The members and friends of the Western Anti-Slavery Society are invited to assemble at MARLBOROUGH, on THURSDAY, JULY FOURTH, at 10 o'clock, A. M. The meeting will be held either in a grove or the Great Tent, and it is hoped that there will be a grand rally of the friends of the cause from Stark, Columbiana, Portage and Summit Counties. At a time when profligate politicians are renewing their pledges of fealty to the Slave Power, when a corrupt Church and a recreant Priesthood are stoutly contending that human Compacts and Constitutions are paramount to the Law of God, and when the power of the Mob is freshly invoked to crush the rising Spirit of Liberty, it is meet that the friends of the Slave should assemble together for mutual consultation and sympathy, and to prepare themselves for the great and final struggle with Despotism which the events of the time indicate to be near at hand.—Come, then, friends of Universal Liberty, and let us consecrate to the service of Humanity the day usually devoted to empty boasting over a Freedom which is itself enslaved.

Abby Kelley Foster, Marius Robinson, Sam'l Brooke, Oliver Johnson, and probably H. C. Wright, J. W. Walker, and B. S. and J. E. Jones will be present.

## Temperance Meeting.

A Temperance meeting will be held on SUNDAY, the 30th inst., in the Grove near Stratton's Mill, commencing at 10 o'clock and continuing through the day.

Jacob Heaton, Sallie B. Gove, Oliver Johnson, Maria B. Garrigue, James Barnaby and others, (and probably Hartwell L. Preston,) will be present and address the meeting.

The Salem Temperance Choir will also be in attendance to enliven the meeting with their soul-cheering songs. It is hoped the meeting will be a large and interesting one. If the day is unsuitable for meeting in the Grove, arrangements will be made to meet under shelter.

June 23d, 1850.

## Western Anti-Slavery Fair.

In the prosecution of every reform, it has been found necessary to employ subordinate means for the accomplishment of the desired end; and amongst these, none have proved more efficient than well-conducted Fairs. The pecuniary results are but a small part of the advantages arising therefrom, though they are often by no means unimportant. Various motives bring together multitudes to attend them, of those opposed to the objects in view, as well as friends to the cause; and thus rare opportunities are afforded for a full, free social discussion of the desired reform, as well as for public addresses in its behalf.

With these facts in view, we the undersigned women of Ohio have concluded to hold an Annual Fair in the town of Salem to promote the cause of Anti-Slavery. Every thing in the political world seems to point out the necessity for renewed and untiring exertion in this most holy cause. The distinctions of Whig and Democrat are forgotten in the all-absorbing struggle for the extension of Slavery, and to all appearances the South will obtain every thing she asks. We believe a large part of the People of the North are in favor of Freedom, and that many members of the present Congress were elected with the expectation that they would firmly oppose any extension of the cause of Slavery; but some have proved to be voluntary recruits to their trust, and some have been frightened into submission to the Slave-Power. Let us then dedicate ourselves anew to the Cause of the Slave. Let us keep up agitation until the people shall as one man rise up and demand Universal Emancipation or Exemption from participation in the sin of holding our fellow-beings in bondage. Many of us can do but little. Yet let us not hold back on that account. Some of us are mothers, and though few of us can go forth and speak publicly in behalf of the stricken bondman, we may yet, by contributing our pittance in this way, by mingling with our neighbors, and pleading as our maternal feelings shall dictate for the stricken mother in the South, and instilling into the minds of those committed to our care an undying abhorrence of injustice and Wrong, like the drops of rain, which singly are unnoticed and insignificant, by uniting, change and invigorate the aspect of the whole world.

We propose holding a Fair, commencing the 31st of December, and continuing through the following day; and we would earnestly invite all persons, without respect to party or creed, to lend their aid by sending such contributions as they can make or procure. The funds arising therefrom to be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

SALLIE B. GOVE, JANE TRESCOTT, LUDIA SHARP, MARIA T. SHAW, SARAH N. McMILLAN, M. T. HARRIS, MARY HARRIS, MARGARET HISE, RUTH ANNA TRESCOTT, MARY ALFRED, ELIZABETH DICKINSON, MARY HALLOWAY, HANNAH DICKINSON, AMANDA GILLIS.

## Benevolent Fair.

Messrs. Editors:—The Ladies of the Anti-Slavery Sewing Circle have resolved to hold a sale for the benefit of that Society in September next and would ask the assistance of all friends of the cause to forward their object, by such donations of money, goods, or produce of any kind, which may be converted into money, as they may find it convenient to spare. Although the whole community profess to be anti-slavery, it has been with some hesitation that this sale has been undertaken, as, owing to the difficulties of opinion as to the mode of action on this subject, many of our warmest friends think we cannot succeed. But we all spend money; and if those who do feel, will bear it in mind, and refrain from expending their money on different objects, we shall do well.

If the friends of the country will knit and send to us some dozens of men's yarn socks, suspenders, mittens, &c., and those in the city and vicinity will delay supplying themselves for the winter, till they have examined ours, it will be the same as money to us. Many of the friends have farms, whose produce would be as acceptable as money, if those in the city will give us their support by buying of us instead of strangers. This is done in all the Eastern cities at these Fairs, and in this way all work together for this sacred cause.

Ours is not a political, but a moral and religious movement—the object of our Society being to assist with clothing the destitute and oppressed colored people; but more especially, as our means shall admit, to lay before the community by lectures and the press, the sin and guilt of slavery, and by all peaceful means to labor to abolish it. We have felt the objections usually brought against Fairs by all conscientious people, and shall avoid them by allowing no raffling, selling nothing on commission, and having a fair return of change; and we know the most fastidious will be satisfied that our course is a correct one. All trades and callings can help us if they will. Let the seller send us some carpet bags or small trunks; the tailor, a handsome vest or two; the shoe dealer, children's little shoes, or gents' slippers; the merchant, silk or neck handkerchiefs or a pound of sewing silk, the stationer, books or stationery, and the china dealer children's tea sets or something in their line; the cooper, tubs and buckets; the cutter, pen knives and scissors; the brush maker, hair or horse brushes of any kind; the druggist, fancy soap and perfumery; the fancy dealer, combs of any kind and work baskets, the cabinet maker, children's little chairs, work boxes, or towel-holders; the tinman, tin pans and dippers, the jeweler, salt spoons and butter knives; the baker and confectioner, cakes, pies, and candy; the horticulturist, fruits, plants and flowers; the hatter, caps and children's muffs; the potter, bowls and pitchers; the foundry man, iron toys and fire sets; the hardware man, preserving kettles and flat irons; the grocer, dried fruits, coffee and sugar; the milliner, caps and ruffs; soap, candles and starch will all come in their place, so that all may give of their abundance a little, and by the blessing of God it shall come back to them after many days.

Any of these contributions may be left at Mr. JOHN H. COLEMAN'S, Elm street, 2 doors above Twelfth, or at Mr. LUKE KET'S, Jeweler, east side of Main street, between Fifth and Sixth, directed to Mrs. ANDREW H. EANSY.

## Saddle for Sale.

FOR Sale, very cheap, a SADDLE, almost new. English tree. Will be sold in exchange for produce. Inquire of Oliver Johnson, at Howell Hise's.

Cloths, Cassimeres, Tweeds, Vestings, Summer Cloths, &c. &c.

THE subscriber has on hand at his store on door West of the Salem Bookstore, Salem, O., a general assortment of Materials for Men's Clothing, which he will be glad to make up to order, or sell by the yard, to those who may want them.

Also a good supply of READY-MADE CLOTHING, such as Coats, Vests, Pantalons, Shirts, Collars, Bosoms, Cravats, &c. &c.

Every exertion will be made to furnish those who may purchase the "ready made" or leave their measure and orders, the right kind of garments at the right kind of prices.

Salem, June 1st, 1850. JAMES BARNABY.

N. B. Tailors' Business in all its branches carried on as heretofore. J. B.

## SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of SEWING SILK, of all degrees and colors, either in packages or 100 Skein Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio. Also PATENT THREAD, Warranted as good and as cheap as the country can produce.

We are in the constant receipt of these articles, and for cash will sell them as above stated at the very lowest rates possible.

BARNABY & WHINERY. June 1st, 1850.

## "Pro Bono Publico."

## AARON DAY.

The Original Barber in this Place, RESPECTFULLY invites the citizens of Salem to call, as he will be on hand one door West of Fawcett &amp



## Miscellaneous.

## The Deformed Girl.

BY J. G. WHITTIER.

Memory, mysterious memory! holy and blessed as a dream of Heaven to the pure in spirit—haunter and accuser of the guilty! Unescapable presence! Lingerer through every vicissitude, and calling us back to the past—back to the dim sepulchral images of departed time—opening anew the deep fountain of early passion—the thrilling aspiration of after years! While the present is dark with anguish, and the future is gladdened with no sunbow of anticipation, I invoke thy spell of power. Unroll before me the chart of vanished hours, let me gaze once more on their sunlight and shadow.

I am an old man, the friends of my youth are gone from me. Some have perished on the great deep, others on the battle-field, afar off in the land of strangers, and many, very many, have been quietly gathered to the old church-yard of our native village. They have left me alone, even as the last survivor of a fallen forest, the hoary representative of departed generations. The chains which once bound me to existence have been broken—Ambition, Avarice, Pride, even all that awakens into power the intolerable thirst of mind. But there are some milder thoughts—some brighter passages in the dreams of my being—tho' of pure and angelic communion linked by a thousand tender associations to the Paradise of Love.

There was one—a creature of exalted intellect—a being whose thoughts went upward like the incense of flowers upon God's natural altars, they were so high and unlike to earth. Yet she was not proud of her high gift. With the brightest capacities of an unobdurate spirit, there was something more than woman's meekness in her demeanor.—It was the condescension of seraphic intellect—the forgiveness and the tears of conscious purity extended to the erring and passionate earth.

She was not a being to love with an earthly affection. Her person had no harmony with her mind. It bore no resemblance to those beautiful forms which glide before the eyes of romance in the shadowy world of dreams. It was not like the bright realities of being—the wealth of beauty which is sometimes concentrated in the matchless form of woman. It was deformity, relieved only by the intellectual glory of a dark, soul-like eye.

Yet strange as it may seem, I loved her deeply, passionately, as the young heart can love when it pours itself out like an oblation to its idol. There were gentle and lovely ones around me—creatures of smiles and blushes, soft tones and melting glances, but their beauty made no lasting impression on my heart. Mine was an intellectual love—yearning after something invisible and holy; something above the ordinary standard of human desire, set apart and sanctified, as it were, by the mysteries of the mind.

Mine was not love to be revealed in thronged circles of gaily and fashion, it was avowed underneath the bounding heaven, when the perfect stars were alone gazing upon us. It was rejected, but not in scorn, in pride nor anger, by that high-thoughted girl. She would ask my friendship, my sympathy, but besought me—ay, with tears, she besought me to speak no more of Love—I obeyed her. I fled from her presence. I mingled once more in the busy tide of being, and ambition entered my soul. Wealth came upon me unexpectedly, and the voice of praise became a familiar sound. I returned at last with the impress of manhood upon my brow, and sought again the being of my dreams.

She was dying. Consumption—pale, ghastly consumption, had taken away her hold on existence. The deformed and unfitting tenement was yielding to the impulses of the soul.

Clasping her wasted hand, I bent over her in speechless agony. She raised her eyes to mine, and, in those beautiful emblems of the soul, I read the hoarded affliction of years—the long smothered emotion of a smothered heart. "Henry," she said, and I bent lower to catch the faltering tones of her sweet voice. "I have loved long and fervently. I feel that I am dying. I rejoice at it. Earth will cover this wasted and unseemly form, but the soul will return to that promised and better land, where no change or circumstance can mar the communion of Spirit. Oh, Henry, had it been permitted—but I will not murmur. You were created with more than manhood's beauty, and I deformed—wretched as I am I have dared to love you."

I knelt down and kissed the pale brow of the sufferer. A smile of more than earthly tenderness stole over her features, and fixed there, like an oasis of the spirit's happiness. She was dead. And they buried her on the spot which she had herself selected, a delightful place of slumber, curtained by green young willows. I have stood there a thousand times in the quiet moonlight, and fancied that I heard in every breeze that whispered among the branches the voice of the beloved slumberer.

Devoted girl! thy beautiful spirit hath never abandoned me in my weary pilgrimage. Gently and soothingly thou comest to watch over my pillow—to cheer me midst the trials of humanity—to mingle thy heavenly sympathies with my joys and sorrows, and to make thy mild reproving known and felt in the dark moments of existence, in the tempest of passion, in the bitterness of crime.—Even now, in the awful calm which precedes the last change in my being, in the cold shadow which now stretches from the grave to the presence of the living, I feel that thou art near me—

"Thyself a pure and sainted one,  
Watching the loved and frail of earth."

TRUTH.—Truth is a subject which men will not suffer to grow old. Each one has to fight with his own falsehoods; each man with his love of saying to himself and things around him, pleasant things and things serviceable to to-day, rather than things which are. Yet a child appreciates at once the divine necessity for truth; never asks, "What harm is there in saying the thing there is not?" and an old man finds in his growing experience wider and wider applications of the great doctrine and discipline of truth.

MOUTH AND BREAD.—Some of the newspapers are writing about "another mouth to the Mississippi." Perhaps it is needless to say that "Ohio stands ready to feed it."—*Cyn. Geo.*

From Blackwood's Magazine.

## To Burns's Highland Mary.

O LOVED by him whom Scotland loves,  
Long loved, and honored duly,  
By all who love the bard that sang  
So sweetly and so truly!  
In cultured daisies his song prevails,  
Thrills o'er the eagle's airy—  
Ah! who that strain has caught, nor sighed  
For Burns's "Highland Mary?"

His golden hours of youth were thine—  
Those hours whose flight is fleetest;  
Of all his songs to thee he gave  
The freshest and the sweetest.  
Ere ripe the fruit, one branch he broke,  
All rich with bloom and blossom;  
And shook its dew, its incense shook,  
Around thy brow and bosom.

And when his Spring, alas, how soon!  
Had been by care subverted—  
His Summer, like a god repulsed,  
Had from his gates departed;  
Beneath the evening star, once more,  
Star of his morn and even!  
To thee his suppliant hands he spread,  
And hailed his love "in heaven."

In him there burned that passionate glow,  
All Nature's soul and savor,  
Which gives its hue to every flower,  
To every fruit its flavor.  
Nor less the kindred power he felt,  
That love of all things human,  
Whereof the fiery centre is  
The love man bears to woman.

He sang the dignity of man,  
Sang woman's grace and goodness;  
Passed by the world's half-truths, her lies  
Pierced through with lance-like shrewdness.  
Upon life's broad highways he stood,  
And aped not Greek nor Roman;  
But snatched from heaven Promethean fire  
To glorify things common.

He sang of youth, he sang of age,  
Their joys, their griefs, their labors;  
Felt with, not for, the people; hailed  
All Scotland's sons his neighbors;  
And therefore all repeat his verse—  
Hot youth, or graybeard steady,  
The boatman on Loch Eive's wave,  
The shepherd on Ben Ledi.

He sang from love of song; his name  
Dunedin's cliff resounded—  
He left her, faithful to a fame  
On truth and nature founded.  
He sought true fame, not love's acclaim;  
Himself and Time he trusted;  
For laurels crackling in the flame  
His line car never trusted.

He loved, and reason had to love,  
The illustrious land that bore him;  
Where'er he went, like heron's broad tent,  
A star-bright Past hung o'er him.  
Each isle had fenced a saint reclus,  
Each tower a hero dying;  
Down every mountain gorge had rolled  
The flood of fœmen-fying.

Honor to Scotland and to Burns!  
In him she stands collected;  
A thousand streams one river made:  
Thus genius, heaven-directed,  
Conjoins all separate veins of power  
In one great soul creation;  
And blends a million men to make  
The Poet of the nation.

Honor to Burns! and her who first  
Let loose the abounding river  
Of music from the Poet's heart,  
Borne through all lands forever!  
How much to her mankind has owed  
Of song's selected treasures!  
Unwept by her kiss, his lips  
Had sung far other measures.

Be green for aye, green bank and brae  
Around Montgomery's Castle!  
Blow there, ye earliest flowers! and there  
Ye sweetest song-birds, nestle!  
For there was laid that last farewell;  
In hope, indulged how blindly;  
And there was given that long last gaze  
"That dwelt" on him "so kindly."

No word of thine recorded stands;  
Few words that hour were spoken;  
Two Bibles there were interchanged,  
And some slight love-gifts broken;  
And there thy cold faint hands he pressed,  
Thy head by dew-drops mistied;  
And kisses, ill-resisted first,  
At last were unresisted.

TRUTH IN PLEASURE.—Men have been said to be sincere in their pleasures, but this is only that the tastes and habits of men are more easily discernible in pleasure than in business; the want of truth is as great a hindrance to the one as to the other. Indeed, there is so much insincerity and formality in the pleasurable department of human life, especially in social pleasures, that instead of a bloom there is a slime upon it, which deadens and corrupts the thing. One of the most comical sights to superior beings must be to see two human creatures, with elaborate speech and gestures, making each other exquisitely uncomfortable from civility; the one pressing what he is most anxious that the other should not accept, and the other accepting only from the fear of giving offence by refusal. There is an element of charity in all this, too; and it will be the business of a just and refined nature to be sincere and considerate at the same time.

This will be better done by enlarging our sympathy, so that more things and people are pleasant to us, than by increasing the civil and conventional part of our nature, so that we are able to do more seeming with greater skill and endurance.—*Friends in Council.*

Two Dutchmen, traveling, took up camp together at night. Being much wearied by their day's march, they soon fell asleep. After they had slept some time, one of them was awakened by a thunder storm. He got up much affrighted, and called to his companion to arise, as the day of judgment had come. "Lie down, lie down, you fool," said the other; "do you think we low to say of sludgment would come in to night?"

CHARCOAL IN CISTERNS.—A writer in the Horticulturalist says, that six quarts of charcoal, finely pulverized, and put into a cistern of the capacity of fifteen hogheads, will make the water perfectly sweet at any time. Well worth the trial.

MIND YOUR DOTS.—A Kentucky member of Congress wrote to his wife on his arrival at Washington City, that he had "formed a connection with a very agreeable *Miss*, and expected to spend the winter very pleasantly." Unfortunately, to the surprise and mortification of the good lady to whom he was writing, he inadvertently dotted the *c* in the word *Miss*.

## Curious Railroad Adventure.

A correspondent of the Pittsfield Sun relates the following singular story of a "happy" gentleman who attempted to use the Housatonic Railroad track as a highway:

When the night train from New York was within three quarters of a mile of the Falls Village Depot, Canaan, Conn., an obstruction was felt by Mr. Bridgeman, conductor, who, upon questioning the engineer, found that he had discovered an object on the track, but was too close upon it, and under such headway as to be unable to escape it. On examining the catcher, on the arrival at the depot, the intestines were found filled with the fragments of a wagon body, presenting the appearance of a crow's nest. With much anxiety the conductor, with attendants and lights, passed back over the track. Some eighty rods from the depot, a broken jug was found, which sustained the observation of one of the temperance hands immediately previous, that "there was rum somewhere." Some dozen rods further, they discovered a shirt, without owner and without blood. Soon the broken spokes and hubs, and tires wrenched and broken, brought them to the scene of the disaster.

In a deep excavation adjacent was found a valuable horse, lying upon his back, stiff, and with faint signs of life. In the meantime no human forms were discovered, until the loud call of the conductor was heard, when the untidy voice of an equally untidy man was heard in the thicket, near at hand, who soon clambered down the bank, as directly as circumstances would admit. He was accompanied by two interesting little boys, one of four and the other of six or eight years of age. To the question of Mr. Bridgeman, "What are you doing on the track of the railroad?" the answer returned was in the memorable style of the army in Flanders, of which Uncle Toby spoke some time ago. It seemed that the poor man had no conception that he had been rode down by the iron horse, or that he was on any other than a shocking bad public road, of which fact alone he seemed to be fully sensible, for the smallest boy remarked that *papa said*, as they were coming along, that he should not ride over the road again till they had repaired it.

The upshot of the matter is this. The man was engaged in looking up a farm for purchase. A gentleman in a neighboring town had lent him a valuable family horse, with which he had made a journey to his former residence. He was on his return.—He had drunk something stronger than water, which so confused either his eyesight or his judgment, that when the public road crossed the railroad, instead of passing directly on, he turned upon the track, the ties of which, a good portion of the way, protruded from 4 to 8 inches above level, and passed no less than five "cattle guards," one of two of which were of double width.—The horse, with the buggy and jugs, &c., safely leaped them all, unaccountably as it may seem. The noise of his own conveyance was such as to conceal the approach of the locomotive in his rear, which demolished the buggy, threw the horse into the ditch, and safely depositing the "interesting stranger," and his fine boys, upon a high bank, some 14 feet in ascent.

What is remarkable is this—the man affirmed the horse had run away and smashed the buggy; the horse was turned over and helped to rise, and not a bone or even the skin was found broken. The persons of the man and two boys were unscathed—no other marks were received than a fine coat stripped in the back from waist to collar, and a somewhat comical expression given to the rear of his hat. A pretty good cometary theory upon temperate drinking. We ought to add, further, that another jug was found in the road safe and sound, and full, which was duly smashed by those in attendance, to the no small chagrin of its owner.

MARRIED MEN.—So good was he, that I now take the opportunity of making a confession which I have often had upon my lips, but have hesitated to make, from the fear of drawing upon myself the hatred of every married woman. But now I will run the risk—so now for it—some time or other, people must unburthen their hearts. I confess, then, that I never find, and never have found a man more lovable, more captivating, than when he is a married man; that is to say, a good married man. A man is never so handsome, never so perfect, in my eyes, as when he is married, as when he is a husband, and the father of a family, supporting, in his many arms, wife and children, and the whole domestic circle which, in his entrance into the married state, closes around him, and constitutes a part of his home and his world. He is not merely ennobled by this position, but he is actually beautified by it. Then he appears to me as the crown of creation; it is only only such a man as I am inclined to fall in love. But then propriety forbids it. And Moses, and all European legislators declare it to be sinful, and all married women would consider it a sacred duty to stone me. Nevertheless, I cannot prevent the thing. It is so, and it cannot be otherwise; and my only hope of appeasing those who are excited against me is in my further confession, that no love affects me so pleasantly; the contemplation of no happiness makes me so happy, as that between married people. It is amazing to myself, because it seems to me that I, living unmarried, or mateless, have with that happiness little to do. But it is so, and it always was so.—*Miss Bremer.*

A TROUBLESOME COMPLAINT.—Dr. Weiting in one of his lectures given lately, remarked there were a great many persons who had not the slightest knowledge of the human frame or the "ills that flesh is heir to," while they were apparently well informed on most subjects. To prove his assertion, he said that he once met a lady possessed of great conversational powers, and was disposed to think her rather intelligent till at the close of the inquiry, "Doctor, what subject do you lecture upon to-night?" "The circulation of the blood," he replied. "Ah, well then, I shall certainly attend." "Ah, well then, I shall certainly attend," "for I have been very much troubled with that complaint of late!" The doctor was satisfied.

"Ma," said an inquisitive little girl, "will rich and poor people live together when they go to heaven?" "Yes, my dear, they will all be alike there." "Then, then, why don't the rich and poor Christians associate together?" "The rich mother did not answer."

## Was it Providence?

Take for example, a young girl, bred delicately in town, shut up in a nursery in her childhood, in a boarding house through her youth, never accustomed to either air or exercise, two things that the law of God makes essential to health. She marries; her strength is not adequate to the demands upon it.—Her beauty fades away. She languishes through her hard offices in giving birth to children, suckling and watching over them and dies early. "What a strange Providence, that a mother should be taken in the midst of life, from her children?" Was it Providence? No. Providence had assigned her three score years and ten; a term long enough to rear her children, and see her children's children, but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He was a useful and distinguished citizen, and eminent in his profession. A general buzz arises on every side of "What a striking Providence!" This man has been in the habit of studying half the night, of passing his days in his office and the courts, of eating luxurious dinners and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil never ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy, blooming young girl, thus dressed in violation of Heaven's laws, pays the penalty; a checked circulation, cold, fever and death. "What a sad Providence!" exclaim her friends. Was it Providence, or her own folly? A beautiful young bride goes night after night to parties made in honor of her marriage. She has a slightly sore throat, perhaps, and the weather is inclement; but she wears her neck and arms bare for who ever saw a bride in a close evening dress? She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over. "What a Providence!" exclaims the world. "Cut off in the midst of happiness and hope!"—Alas! did she not cut the thread of her life herself?

A girl in the country, exposed to our changeable climate, gets a new bonnet, instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it to her vanity, and avoid the folly in future?

Look, my young friends, at the mass of diseases that are incurred by intemperance in eating or in drinking, or in study, or in business—also being caused often by neglect of exercise, cleanliness, pure air; by indiscreet dressing, tight lacing, etc.; and all is quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation there would be an end to the frightful diseases that cut life short, and of the long list of maladies that make life a torment or a trial. It is thought by those who best understand the physical system, that if the laws of life were obeyed, this wonderful machine, the body, this "goodly temple," would gradually decay, and men would die as if falling asleep.—*Miss Selgwick.*

## A Brave Man Conquers Difficulties.

We extract the following from a letter written by Richard D. Webb of Ireland, and published in the Anti-Slavery Standard.

In Clifton, a beautiful and celebrated suburb of Bristol, I was introduced to a Mr. Brown, the most eminent instance I ever met with of the successful pursuit of knowledge under difficulties. He was the son of poor parents, who brought him up to the shoemaking business, at which, when quite a boy, he was accustomed to work fifteen hours a day. Yet under these unpromising circumstances, he was smitten from his early childhood with a love of nature in her natural forms. He has made a collection of about ten thousand natural objects—animal, vegetable, and mineral—which fit into a box about a foot long, seven inches wide, and seven or eight inches deep. These are fastened on bits of card, about one-fourth the size of your finger nail. The mammoth of the collection is an insect little bigger than the house fly, while many of the objects are scarcely visible to the unassisted eye. This collection being regularly classified, and arranged with scientific accuracy, is of great value and interest. The box itself, and the microscope for examining the collection, were made by Mr. Brown himself, his only tools being a shoe maker's knife and a bit of glass for polishing it off. When he succeeded in making his first microscope, he could not sleep for delight and excitement, and when he rose in the morning the first thing he did was to take another peep. Besides all this, he acquired, without assistance, a complete knowledge of Latin, Greek and French. His time at length reached London, and he was offered a comfortable situation in the British Museum, which he philosophically declined, preferring the independence of his little home in Clifton, with his sister for housekeeper, and the modest competence derived from his shop united to his gains as a lecturer and teacher. His powers of illustration and explanation are said to be quite remarkable.—He is nearly fifty years of age, but looks older than he appears, for his habits of intense application are such that they must have worn him down long ago, if he had not been blessed with a strong constitution. He related to me many touching incidents of the difficulties of his early days. He said it had always been a maxim in his family never to owe a shilling more than twenty-four hours. His parents were very poor and he had no patrons. On one occasion he was obliged to decline buying Adams on the Microscope, which he saw in an old bookshop, because the price was four shillings and six-pence, and he could scrape together only three shillings. He regretted this misfortune for years. His books and shop were picked up in the most hap-hazard way; but his brave heart conquered all difficulties.—I thought Mr. Brown a noble moral spectacle of devotion to nature and to science under most discouraging circumstances. I was intensely interested by my visit to him in his humble residence, and am grateful to my friend who procured me such a pleasure.

## Agents for the Bugle.

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Persons desirous of following a course of treatment, should provide themselves with two or three woolen blankets, two comfortable, some linen sheets, some towels, some old linen, and a couple of pillow cases. In case of need, these objects may be procured in the establishment.

Patients are requested to apply to the Doctor either personally or by letter, under the above address, giving a full statement of their case, and the result of their former treatment.

TERMS: For board and treatment, \$10 per week. Ladies and gentlemen accompanying patients, \$5 per week. Treatment out of doors, without board, \$5 per week. To patients occupying attic rooms, or one room with another person, a reasonable allowance will be made. Payment is expected every week. Patients who stay only part of a week in the establishment, are expected to pay the price of a full week.

Letters including a reasonable fee, will be properly attended to. A moderate charge will be made for consultations.

CHARLES MUNDE, M. D.

May, 1850.

## ANTI-SLAVERY BOOKS!!

THE following are for Sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.  
The Young Abolitionists, by J. E. Jones.  
Library Bell.  
Douglass' Narrative.  
Brown's Do.  
Brown's Anti-Slavery Harp.  
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Despotism in America.  
Church as it is, the forlorn hope of Slavery.  
Brotherhood of Thieves.  
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War in Texas.  
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Condition of the People of Color.  
Legion of Liberty.  
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And various other Anti-Slavery Books.  
Pamphlets. Also a variety of other Reform publications; such as:  
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James Boyle's letter to Garrison.  
Pious Frauds, Pillsbury.  
Health Tracts.  
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Female Midwifery.  
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&c. &c.  
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August 31, 1849.

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